ENGLISH

BOOKLET OF THE EPISCOPAL CONSECRATIONS

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Booklet of the
Episcopal Consecrations

Consecration of Several Bishops
Mass of the Precious Blood
Mass of the Visitation

According to the Roman Pontifical
and the Roman Missal
Typical 1962 Editions

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FOREWORD

The present booklet has been compiled to assist the faithful at the ceremony of episcopal consecrations on 1st July 2026. In addition to the texts proper to the consecration of several bishops, it contains several explanatory notes drawn from the Pontifical, as well as the texts of the Mass of the day.

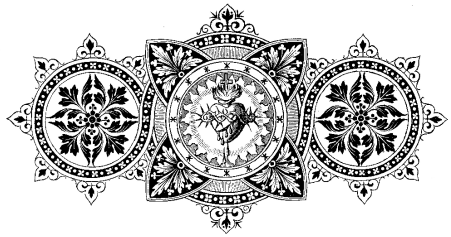
Owing to the very particular circumstances of these consecrations, certain liturgical requirements have had to be adapted: for example, the reading of a mandate from the Pope, and the required presence of three consecrators.

In proceeding with this ceremony, the consecrating bishops absolutely exclude any attempt to usurp the jurisdiction of the Sovereign Pontiff. They intend to transmit to the elect only the power of Order, with a view to consecrating them as simple auxiliary bishops, without jurisdiction.

By this act, the Society of Saint Pius X seeks only to fulfil its duty: that of offering to the Church fully Catholic bishops, capable of transmitting the priesthood and the sacraments of our Lord Jesus Christ in their entirety, and of responding thereby to the objective need of souls today who are sincerely devoted to the Tradition of the Church.

The Society of Saint Pius X wishes thus to contribute effectively to the common good of the whole Church, conscious that the treasure it has inherited does not belong to it, and that it falls to it in conscience to provide, as far as necessary, for the conditions required for its faithful transmission.

Tradidi quod et accepi



PRELIMINARY NOTIONS

1. Jesus Christ made his Church a perfect society. He placed at its head a Supreme Pastor, the Pope, by whose authority and under whose jurisdiction other pastors, the bishops, receive the mission of feeding and governing a portion of his Church, called a diocese.

2. The Pope and the bishops, once legitimately appointed, are bound, if they are not already consecrated, to receive episcopal consecration, which they need in order to fulfil their office.

3. The Episcopate, in effect, confers the fullness of the priesthood or of the sacrament of Order, and gives the power to administer the sacraments of Confirmation and Order, and to perform all consecrations of persons or things relating to religion.

4. Three bishops are regularly required for this solemn function: the consecrator or officiant, and two co-consecrators assisting him in the performance of the sacred rites whilst at the same time lending their support to the elect.

5. This ceremony can only take place during the offering of the Holy Sacrifice, with which it is intimately entwined, as indeed are all the great functions of the Roman pontifical.

6. The consecrator and the consecrated *concelebrate*, that is to say, celebrate together one and the same Mass, each

receiving a portion of the host and partaking of the same chalice at Communion. This venerable rite dates back to the highest antiquity.

7. The church is decorated as for the greatest solemnities. In the choir, or in front of the choir, two altars are erected, and to the left the throne of the consecrating prelate. The main altar, at which the Mass is to be said and all the ceremonies of the consecration performed, is furnished with a cross in the middle, and six candlesticks with six large candles. The other, placed on the right, is smaller and less ornate: it is to serve only for the new bishops to vest and to say that part of the Mass preceding the offering. It is on this altar, and on a credence near it, that the vestments in which the elect are to be clothed, and everything needed for the consecration, have been placed.

Insignia Reserved to Bishops

The *pectoral cross* is a sign of episcopal dignity; it ordinarily contains relics of the true Cross or of holy martyrs.

The two *tunicles* (recalling the tunic and dalmatic of the deacon and sub-deacon), which the bishop wears under the chasuble, represent the fullness of the priesthood.

The *gloves*, of the colour of the vestments of the day, express respect for holy things.

The *ring* symbolizes the spiritual bond contracted by the bishop with the Church of which he is the pastor.

The *mitre*, by its crowning, recalls the two rays of light that illuminated Moses' face when he returned from his audience with God on Mount Sinai. The two faces and the lappets, or pendants, of the mitre represent the knowledge of the two Testaments, of which the bishop must possess both the spirit and the letter.

The *crozier* recalls a shepherd's crook, which is curved to catch and bring back the sheep. The shaft and the pointed foot of the crozier symbolize firmness and vigilance.

Sacerdotal Vestments

Common to Bishops and Priests

The liturgy prescribes particular vestments to the sacred ministers for the celebration of Mass and the Divine Office.

The *amice* is a piece of white linen cloth which, originally, covered the head of the priest going to the altar, and which he today places around his neck and on his shoulders. Its original use has been preserved in certain religious orders. It recalls the helmet of the knights and symbolizes *divine protection* against the blows of the enemy of salvation.

The *alb*, a long white tunic, was common in Antiquity to both priests and laypeople. The Romans called it *alba*, on account of its whiteness, whence comes its name, *alb*. It is made of linen; its white colour is the symbol of *innocence*, and also of the *eternal joys* merited by a pure life.

The *cincture*, which serves as a belt for the alb, may be of linen, hemp, or even silk. It represents *chastity*.

The *maniple* was formerly a piece of linen which the ancients used to wipe their brow, and which they carried on their left arm. Originally, the sacred ministers carried it to the altar as in private life; then the Church made it a liturgical ornament. It recalls *the labours and fatigues of the apostolic ministry*.

The *stole* was originally a long robe, commonly adorned with rich borders, worn by persons of distinction. It is these borders that have become the present-day stole. It reminds the sacred minister of *his dignity and responsibility*.

The *chasuble* was in Antiquity a very ample garment, which covered the whole body and could be folded back over the arms. It is used solely by priests for the celebration of the Holy Sacrifice and represents above all *perfect charity*, great and universal, with which the soul of the priest must be clothed.

The *cope* (from *capa*, hood) is a vast mantle, formerly surmounted by a hood, transformed into a vestment. It still bears the name *pluvial*, because it was originally meant to protect against rain.

The *dalmatic* is a garment from Dalmatia adopted by the Romans. It was an ample tunic with short sleeves. It has become the vestment of the deacon.

The *tunic* of the sub-deacon, as a sacred vestment, is today identical to the dalmatic of the deacon.

Priests vest in the dalmatic or tunic when they fulfil the function of deacon or sub-deacon. Bishops wear both, in very fine silk, when they officiate pontifically.

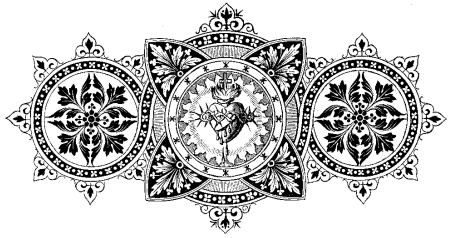
The *rochet* and the *surplice* are simplified versions of the alb.

CEREMONY OF CONSECRATION

THIS ceremony is divided into three distinct parts. The first part, purely preparatory, takes place from the entry into the church before the beginning of Mass.

The second part, which is the Consecration proper, takes place after the Gradual, just before the Gospel.

The third part, at the end of Mass, comprises the imposition of the mitre and gloves, the enthronement, and the act of thanksgiving.



FIRST PART OF THE CONSECRATION

PRELIMINARIES OF THE EPISCOPAL CONSECRATION

Before proceeding to the solemn act of Consecration, the Church takes wise precautions: hence this preliminary ceremony, composed of the *Mandate*, the *Oath*, and the *Examination*.

Mandate — The Consecration of a bishop being reserved to the Sovereign Pontiff, it is normally provided that the *Mandate* of the Holy See be read at the beginning of the ceremony.

Oath — It is necessary that the bishop be indissolubly united to the Sovereign Pontiff by the sacred bonds of an inviolable fidelity, which he swears to keep.

Examination — The bishop, like all the apostles, having above all the charge of proclaiming the Gospel by word and example, must know the virtues he will have to practise and the truths he will have to teach. The examination he undergoes is a perfect summary of the qualities of the true pastor of souls.

Apostolic Mandate

At the appointed hour, the clergy enter the church in procession. The prelates and ministers kneel together at the foot of the altar and make a brief act of Adoration. The consecrator then ascends to the faldstool whilst the elect take their places before their seats, facing the consecrator. The notary, addressing the consecrator, says to him in Latin:

Most Reverend Father, the holy Catholic Church, our mother, asks you to raise these priests here present to the office of bishop.	**Reverendissime Pater, postulat sancta mater Ecclesia catholica, ut hos præsentes presbyteros ad onus episcopatus sublevetis.**

The consecrator asks:

Have you an apostolic mandate?	**Habetis mandatum apostolicum?**

Then the notary of the consecrator, receiving this mandate from the hands of the co-consecrating bishop, reads it aloud from beginning to end. During this reading, all are seated. When it is finished, the consecrator says:

Thanks be to God.	**Deo gratias.**

Oath

To take the oath, the elect leave their seats, kneel before the consecrator and pronounce the following formula:

Ego *N.*, electus Ecclesiæ *N.*, ab hac hora in antea fidelis et obediens ero beato Petro apostolo, sanctæque Romanæ Ecclesiæ, et Domino nostro, Domino *N.* Papæ *N.*, suisque Successoribus canonice intrantibus.

Non ero in consilio aut consensu vel facto, ut vitam perdant aut membrum, seu capiantur mala captione, aut in eos violenter manus quomodolibet ingerantur, vel iniuriæ aliquæ inferantur, quovis quæsito colore. Consilium vero, quod mihi credituri sunt per se aut nuntios suos, seu litteras ad eorum damnum, me sciente, nemini pandam.

Papatum Romanum et Regalia sancti Petri, adiutor eis ero ad retinendum et defendendum, salvo meo or-

I *N.*, elect of the Church of *N.*, from this moment and for ever shall be faithful and obedient to the blessed apostle Peter, to the holy Roman Church, to our Holy Father the Pope *N.*, and to his legitimately appointed successors.

I shall not contribute by counsel, by consent, or by deed, to their being deprived of life, or limb, or liberty, or to any ill-treatment being inflicted upon them, under whatever pretext. As for any secret confided to me by them personally, by their nuncios, or in writing, I shall not knowingly reveal it to anyone to their detriment.

I shall assist them against all, in conformity with my office, to preserve and defend the See of Rome and the

sovereign rights of Saint Peter.

I shall treat with honour the legate of the Apostolic See in his travels, and shall assist him in his needs.

I shall take care to preserve, defend, increase, and promote the rights, honours, privileges, and authority of the holy Roman Church, of our Holy Father the Pope, and of his successors; and I shall not take part in any design, act, or treaty directed against the Holy Father, or the Roman Church with perverse machinations, or to the detriment of their persons, rights, honours, estate and authority; and if I discover any such undertakings, I shall oppose them with all my power, and shall give notice as soon as possible either to our Holy Father himself, or to a person capable of informing him thereof.

I shall observe and cause to be observed, to the best

dine, contra omnem hominem.

Legatum Apostolicæ Sedis in eundo et redeundo honorifice tractabo, et in suis necessitatibus adiuvabo.

Iura, honores, privilegia et auctoritatem sanctæ Romanæ Ecclesiæ, Domini nostri Papæ et Successorum prædictorum conservare, defendere, augere et promovere curabo. Neque ero in consilio vel facto seu tractatu, in quibus contra ipsum Dominum nostrum vel eandem Romanam Ecclesiam, aliqua sinistra vel præ iudicialia personarum, iuris, honoris, status et potestatis eorum machinentur. Et, si talia a quibuscumque tractari vel procurari novero, impediam hoc pro posse. Et quanto citius potero significabo eidem Domino nostro vel alteri per quem possit ad ipsius notitiam pervenire.

Regulas sanctorum Patrum, decreta, ordinationes,

seu dispositiones, reservationes, provisiones et mandata apostolica totis viribus observabo et faciam ab aliis observari.

Hæreticos, schismaticos et rebelles eidem Domino nostro vel Successoribus prædictis pro posse persequar et impugnabo.

Vocatus ad Synodum, veniam, nisi præpeditus fuero canonica præpeditione.

Apostolorum limina singulis quadrienniis personaliter per me ipsum visitabo; et Domino nostro ac Successoribus præfatis rationem reddam de toto meo pastorali officio ac de rebus omnibus ad meæ Ecclesiæ statum, ad cleri et populi disciplinam, animarum denique, quæ meæ fidei traditæ sunt, salutem quovis modo pertinentibus: et vicissim mandata apostolica humiliter recipiam, et quam diligentissime exsequar.

of my power, the rules of the holy Fathers, the decrees, the ordinances, the reservations, the provisions, and the apostolic mandates.

I shall combat and pursue, to the best of my power, heretics, schismatics, and those who rebel against our Holy Father the Pope and his successors.

If called to a council, I shall attend, unless legitimately prevented.

I shall visit in person, every four years, the Church of the holy apostles, and shall render account to our Holy Father the Pope, and to his successors, of my entire pastoral ministry, of all that concerns the state of my Church, the regularity of the clergy and of the people, and the salvation of the souls entrusted to my care; humbly, for my part, I shall receive the orders of the Holy See, and shall carry them out with all possible diligence.

If I am altogether unable to make this journey, I shall supply for it by a messenger specially delegated for this purpose, chosen from my chapter, or from among the ecclesiastical dignitaries, or the eminent persons; or, in their absence, a priest of my diocese; or finally another secular or regular priest, of recognised virtue and piety, who shall be fully instructed in all these matters.

I shall furnish legitimate proof of this impediment, which shall be transmitted by the aforementioned messenger to the cardinal of the holy Roman Church charged with proposing matters in the congregation of the council.

I also promise, with regard to the goods of my bishopric, not to sell, give, pledge, re-enfeoff, nor alienate them in any manner whatsoever,

Quod si legitimo impedimento detentus fuero, præfata omnia adimplebo per certum nuntium ad hoc speciale mandatum habentem, de gremio mei capituli, aut alium in dignitate ecclesiastica constitutum seu alias personatum habentem aut, his mihi deficientibus, per diœcesanum sacerdotem; et, clero deficiente omnino, per aliquem alium presbyterum sæcularem vel regularem, spectatæ probitatis, et religiónis, de supradictis omnibus plene instructum.

De huiusmodi autem impedimento docebo per legitimas probationes ad sanctæ Romanæ Ecclesiæ Cardinalem proponentem in Congregatione sacri Concilii, per supradictum nuntium transmittendas.

Possessiones vero ad mensam meam pertinentes non vendam, nec donabo, neque impignorabo, nec de novo infeudabo vel aliquo modo

alienabo, etiam cum consensu capituli Ecclesiæ meæ, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero, pœnas in quadam super hoc edita constitutione contentas, eo ipso incurrere volo

even with the consent of the chapter of my Church, without referring the matter to the Roman Pontiff; should I act otherwise, I submit in advance to the penalties laid down by the constitutions.

The elect here place their hands upon the Gospel which is open before the consecrator, and thus complete the formula of the oath:

Sic me Deus adiuvet, et hæc sancta Dei Evangelia.

So help me God, and these holy Gospels.

The consecrator concludes by saying:

Deo gratias.

Thanks be to God.

Examination

The two co-consecrators and the elect being seated in their places and covered, the examination is conducted in the following terms:

The consecrator:

Antiqua sanctorum Patrum institutio docet et præcipit, ut is, qui ad episcopatus ordinem eligitur, antea diligentissime examinetur cum omni caritate de fide sanctæ Trinitatis: et interroge-

The ancient teaching of the holy Fathers instructs and enjoins that he who is elected to the Episcopate be first examined very carefully, in all charity, concerning his faith in the Holy Trinity, and ques-

tioned on various articles relating to the discipline and virtues befitting this dignity, which it is necessary to bear in mind, according to the word of the apostle: Lay hands suddenly on no man; for this examination is also proper to instruct the ordinand concerning the manner in which he ought to live in the Church of God, and to render blameless those who lay hands on him. By virtue of this same authority, and in obedience to such an order, we therefore ask you, our most dear brother, with sincere charity, whether you desire to regulate your entire conduct according to the maxims of Holy Scripture, as far as the weakness of your nature will permit.

tur de diversis causis et moribus quæ huic regimini congruunt ac necessaria sunt retineri secundum Apostoli dictum: Manus nemini cito imposueris. Et ut etiam is, qui ordinandus est, erudiatur, qualiter sub hoc regimine constitutum oporteat conversari in Ecclesia Dei; et ut irreprehensibiles sint qui ei manus ordinationis imponunt. Eadem itaque auctoritate et præcepto, interrogamus te, dilectissime frater, caritate sincera, si omnem prudentiam tuam, quantum tua capax est natura, divinæ Scripturæ sensibus accommodare volueris.

Then the elect rise and answer:

Yes, with my whole heart I do will to consent and submit to all.

Ita, ex toto corde volo in omnibus consentire et obedire.

The consecrator continues to question them, and at each answer the elect observe the same ceremonial.

Interrogatio.
Vis ea, quæ ex Divinis Scripturis intelligis, plebem, cui ordinandus es, et verbis docere et exemplis?

Responsum. **Volo.**
Interrogatio. **Vis traditiones orthodoxorum Patrum ac decretales sanctæ et Apostolicæ Sedis constitutiones veneranter suscipere, docere ac servare?**
Responsum. **Volo.**
Interrogatio. **Vis beato Petro apostolo, cui a Deo data est potestas ligandi ac solvendi; eiusque Vicario Domino nostro, Domino *N.* Papæ *N.* suisque Successoribus Romanis Pontificibus, fidem, subiectionem et obedientiam, secundum canonicam auctoritatem, per omnia exhibere?**
Responsum. **Volo.**
Interrogatio. **Vis mores tuos, ab omni malo temperare et, quantum poteris, Domino**

Question.
Are you willing to teach, by your words and example, the people you shall govern what you know to be contained in the Holy Scriptures?
Answer. I am willing.
Question. Are you willing to receive with respect, teach and keep the traditions of the holy fathers, the canonical decrees and the constitutions of the Holy Apostolic See?
Answer. I am willing.
Question. Are you willing to show in all things fidelity, submission and obedience, according to the authority of the canons, to blessed Peter, to whom God gave the power to bind and loose; to his Vicar our Holy Father the Pope *N.* and to his successors the Roman Pontiffs?
Answer. I am willing.
Question. Are you willing, in your conduct, to avoid all manner of evil and to do all

manner of good, as far as you shall be able with the help of God?
Answer. I am willing.
Question. Are you willing, with the help of God, to observe and preach chastity and sobriety?
Answer. I am willing.
Question. Are you willing to be always devoted to the things of God, and a stranger to worldly affairs and their shameful gains, as far as human frailty will permit?
Answer. I am willing.
Question. Are you willing to preserve in yourself humility and patience, and to teach them to others?
Answer. I am willing.
Question. Are you willing, for the love of God, to be affable and merciful towards the poor, strangers and all those in need?
Answer. I am willing.

adiuvante, ad omne bonum commutare?

Responsum. **Volo.**
Interrogatio. **Vis castitatem et sobrietatem cum Dei auxilio custodire et docere?**

Responsum. **Volo.**
Interrogatio. **Vis semper in divinis esse negotiis mancipatus, et a terrenis negotiis vel lucris turpibus alienus, quantum te humana fragilitas consenserit posse?**
Responsum. **Volo.**
Interrogatio. **Vis humilitatem et patientiam in teipso custodire et alios similiter docere?**

Responsum. **Volo.**
Interrogatio. **Vis pauperibus et peregrinis omnibusque indigentibus esse propter nomen Domini affabilis et misericors?**
Responsum. **Volo.**

Then the consecrator says to them:

May the Lord grant you these gifts and all others, and

Hæc omnia et cetera bona tribuat vobis Dominus, et cu-

stodiat vos atque corroboret in omni bonitate.

may He preserve you and strengthen you in all goodness.

And all answer:

Amen.

Amen.

Interrogatio.

Credis, secundum intelligentiam et capacitatem sensus tui, sanctam Trinitatem, Patrem, et Filium, et Spiritum Sanctum, unum Deum omnipotentem, totamque in sancta Trinitate Deitatem, coessentialem, consubstantialem, coæternam et coomnipotentem, unius voluntatis, potestatis et maiestatis, creatorem omnium creaturarum, a quo omnia, per quem omnia, et in quo omnia, quæ sunt in cælo et in terra, visibilia et invisibilia, corporalia et spiritualia?

Question.

Do you believe according to the capacity of your mind, in the Holy Trinity, Father, Son and Holy Ghost, one almighty God; and in all the Godhead in the Holy Trinity, co-essential, consubstantial, co-eternal and all-powerful; having but one will, one power and one majesty; Creator of all creatures; from Whom, through Whom, and in Whom are all the things of heaven and earth, visible and invisible, corporeal and spiritual?

Responsum. **Assentio, et ita credo.**

Answer. This is my faith, and I do believe thus.

Interrogatio. **Credis singulam quamque in sancta Trinitate personam unum Deum, ve-**

Question. Do you believe that each person of the Holy Trinity is one single and true God,

absolutely perfect?
Answer. I do believe.
Question. Do you believe in the Son of God, the Word eternally begotten of the Father; consubstantial, equally all-powerful and co-eternal with the Father in the Godhead; born in time of the Holy Ghost and of the Virgin Mary ever Virgin, endowed with a rational soul, having two nativities: one eternal from the Father, the other temporal from the Mother; true God and true man, perfect in both natures, neither adoptive nor phantasmal, but unique and the only-begotten Son of God, in two natures, from two natures, but in the unity of one single Person; impassible and immortal in the Godhead, but having suffered in His humanity for us and for our salvation a true bodily passion; buried, and risen on the third day by a true resurrection of the flesh; ascended into

rum, plenum et perfectum?
Responsum. **Credo.**
Interrogatio. **Credis ipsum Filium Dei,Verbum Dei æternaliter natum ex Patre; consubstantialem, coomnipotentem et coæternum per omnia Patri in divinitate, temporaliter natum de Spiritu Sancto ex Maria semper Virgine, cum anima rationali, duas habentem nativitates, unam ex Patre æternam, alteram ex Matre temporalem, Deum verum et hominem verum, proprium in utraque natura atque perfectum, non adoptivum neque phantasmaticum, sed unicum et unum Filium Dei in duabus et ex duabus naturis, sed in unius personæ singularitate, impassibilem et immortalem divinitate, sed in humanitate pro nobis, et pro salute nostra passum vera carnis passione, et sepultum, ac tertia die resurgentem a mortuis vera carnis resur-**

rectione; die quadragesimo post resurrectionem cum carne, qua resurrexit, et anima ascendisse ad cælum et sedere ad dexteram Patris; inde venturum iudicare vivos et mortuos et reddituru m unicuique secundum opera sua, sive bona fuerint, sive mala?

Responsum. **Assentio, et ita per omnia credo.**

Interrogatio. **Credis etiam Spiritum Sanctum, plenum et perfectum verumque Deum, a Patre et Filio procedentem, coæqualem et coessentialem, coomnipotentem et coæternum per omnia Patri et Filio?**

Responsum. **Credo.**

Interrogatio. **Credis hanc sanctam Trinitatem, non tres deos, sed unum Deum omnipotentem, æternum, invisibilem et incommutabilem?**

Responsum. **Credo.**

Interrogatio. **Credis sanctam, catholicam et apostolicam, unam esse veram Ecclesiam,**

heaven forty days after His resurrection with the same flesh and the same soul with which He rose; seated at the right hand of the Father, from where He shall come to judge the living and the dead, and to render to each according to his works, good or evil?

Answer. This is my faith, and I do believe all these things.

Question. Do you also believe in the Holy Ghost, absolutely perfect and true God, proceeding from the Father and the Son, equal to Them in all things in essence, in all power, and in eternity?

Answer. I do believe.

Question. Do you believe that the Holy Trinity is not three gods, but one single almighty, eternal, invisible and immutable God?

Answer. I do believe.

Question. Do you believe that the Holy Catholic and Apostolic Church is the One True

Church, in which is given the one true Baptism and true remission of all sins?
Answer. I do believe.
Question. Do you also anathematize every heresy that rises against this holy Catholic Church?

Answer. I do anathematize.
Question. Do you also believe in the true resurrection of this same flesh which you now have, and in eternal life?
Answer. I do believe.
Question. Do you also believe that the Lord God almighty is alone the Author of the New and the Old Testament, of the Law, of the writings of the prophets and of the apostles?
Answer. I do believe.

in qua unum datur verum Baptisma et vera omnium remissio peccatorum?
Responsum. **Credo.**
Interrogatio. **Anathematizas etiam omnem hæresim, extollentem se adversus hanc sanctam Ecclesiam catholicam?**
Responsum. **Anathematizo.**
Interrogatio. **Credis etiam veram resurrectionem eiusdem carnis, quam nunc gestas, et vitam æternam?**
Responsum. **Credo.**
Interrogatio. **Credis etiam Novi et Veteris Testamenti, Legis et Prophetarum et apostolorum, unum esse auctorem Deum ac Dominum omnipotentem?**
Responsum. **Credo.**

The consecrator adds:

May the Lord increase in you this faith, my brothers beloved in Jesus Christ, unto true and eternal blessedness.

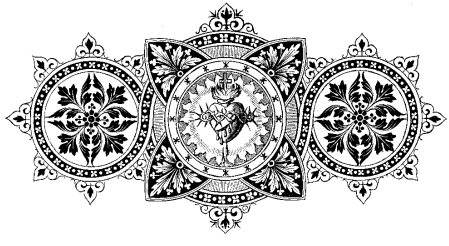
Hæc vobis fides augeatur a Domino, ad veram et æternam beatitudinem, dilectissimi fratres in Christo.

And all answer:

Amen.

Amen.

When this Examination is finished, the co-consecrating bishops lead the elect to the consecrator, whose ring they kiss, after having knelt before him.



MASS OF THE PRECIOUS BLOOD

FROM THE BEGINNING TO THE GRADUAL

The elect and the consecrator then rise, and all go together to the foot of the altar, whilst the co-consecrating bishops stand behind the consecrator. Turning towards the altar, they begin Mass by making the sign of the cross, and by saying together aloud:

Prayers at the Foot of the Altar

In the Name of the Father, and of the Son, and of the Holy Ghost.
℟. Amen.
℣. I will go in unto the altar of God.
℟. To God Who giveth joy to my youth.
℣. Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.
℟. For Thou, O God, art my strength: why hast Thou cast me off, and why do I go sorrowful whilst the enemy afflicteth me?

In nomine Patris ✠, et Filii, et Spiritus Sancti.

℟. Amen.
℣. Introibo ad altare Dei.

℟. Ad Deum qui lætificat iuventutem meam.
℣. Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me;

℟. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

℣. **Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.**
℟. **Et introibo ad altare Dei: ad Deum qui lætificat iuventutem meam.**
℣. **Confitebor tibi in cithara, Deus, Deus meus; quare tristis es, anima mea? et quare conturbas me?**

℟. **Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.**

℣. **Gloria Patri, et Filio, et Spiritui Sancto.**

℟. **Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.**
℣. **Introibo ad altare Dei.**

℟. **Ad Deum qui lætificat iuventutem meam.**
℣. **Adiutorium nostrum ✠ in nomine Domini.**
℟. **Qui fecit cælum et ter-**

℣. Send forth Thy light and Thy truth; they have conducted me and brought me unto Thy holy hill and into Thy tabernacles.
℟. And I will go unto the altar of God; to God Who giveth joy to my youth.
℣. To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me?
℟. Hope in God, for I will still give praise to Him; the salvation of my countenance, and my God.
℣. Glory be to the Father, and the Son, and to the Holy Ghost.
℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.
℣. I will go in unto the altar of God.
℟. To God Who giveth joy to my youth.
℣. Our help is in the Name of the Lord.
℟. Who made heaven and

earth.

The consecrator and the elect say together the Confiteor, then the response is made:

℣. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.
℟. Amen.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

℣. May almighty God have mercy upon you, forgive you

ram.

℣. **Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducat te ad vitam æternam.**
℟. **Amen.**

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Ioannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

℣. **Misereatur vestri omnipotens Deus, et, dimissis pec-**

catis vestris, perducat vos ad vitam æternam.
℟. **Amen.**

your sins, and bring you to life everlasting. ℟. Amen.

Here the maniple is attached to the left arm of the consecrator, who then continues:

℣. **Indulgentiam, absolutionem ✠ et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.**
℟. **Amen.**
℣. **Deus, tu conversus vivificabis nos.**
℟. **Et plebs tua lætabitur in te.**
℣. **Ostende nobis, Domine, misericordiam tuam.**
℟. **Et salutare tuum da nobis.**

℣. **Domine, exaudi orationem meam.**
℟. **Et clamor meus ad te veniat.**
℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**
℣. **Oremus.**

℣. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.
℣. Thou shalt turn again, O God, and quicken us.
℟. And Thy people shall rejoice in Thee.
℣. Show unto us, O Lord, Thy mercy.
℟. And grant us Thy salvation.
℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Let us pray.

After the prayers at the foot of the altar, the consecrator incenses the altar and then proceeds to the throne. Meanwhile the elect, having saluted him, return to their small altar between the two co-consecrating

bishops. At the foot of the step, the cope is removed from them and the episcopal vestments are presented: they receive the pectoral cross, their stole is uncrossed and left hanging, they are clothed with the tunic, the dalmatic and the white chasuble, and the maniple is attached to their left arm.

They then ascend to their altar between the two co-consecrating bishops, saying:

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ Our Lord. Amen.

We beseech Thee, O Lord, by the merits of Thy Saints whose relics are here and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Aufer a nobis, quæsumus Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

And immediately, whilst the consecrator reads at the throne, they read the Introit *of the Mass of the day.*

Introit

Ap 5:9–11

Thou hast redeemed us, O Lord, in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a king-

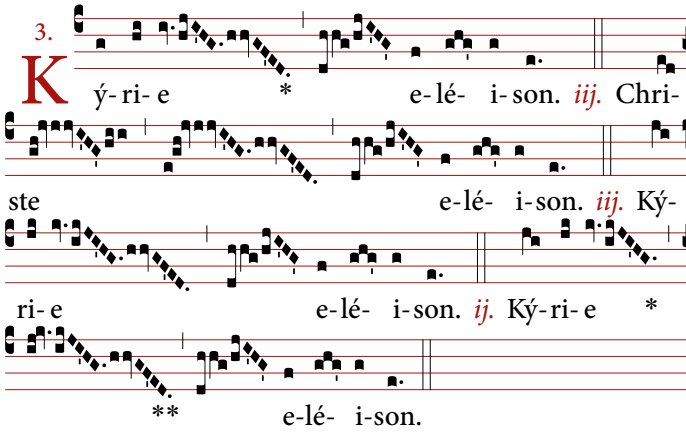
Redemisti nos, Domine, in sanguine tuo, ex omni tribu, et lingua, et populo, et natione: et fecisti nos Deo nostro regnum. *Ps 88, 2* **Mi-**

sericordias Domini in æternum cantabo: in generationem et generationem anuntiabo veritatem tuam in ore meo. ℣. **Gloria Patri. Redemisti nos.**

dom. *Ps 88:2* The mercies of the Lord I will sing for ever. I will show forth Thy truth with my mouth to generation and generation. ℣. Glory be to the Father.

Kyrie

(Kyriale II)



To God the Father Who created us:

℣. **Kyrie, eleison.**
℟. **Kyrie, eleison.**
℣. **Kyrie, eleison.**

℣. Lord, have mercy.
℟. Lord, have mercy.
℣. Lord, have mercy.

To God the Son, giving Him the sweet Name of Christ, which recalls His humanity by which He redeemed us :

℟. Christ, have mercy.
℣. Christ, have mercy.
℟. Christ, have mercy.

℟. **Christe, eleison.**
℣. **Christe, eleison.**
℟. **Christe, eleison.**

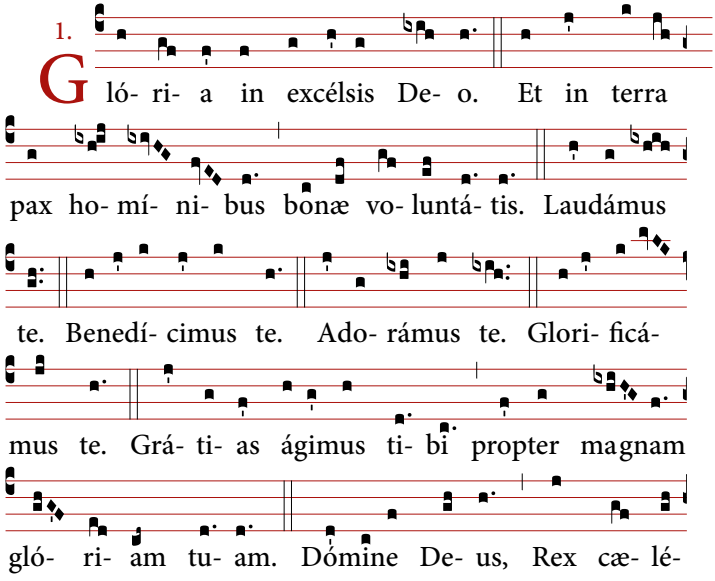
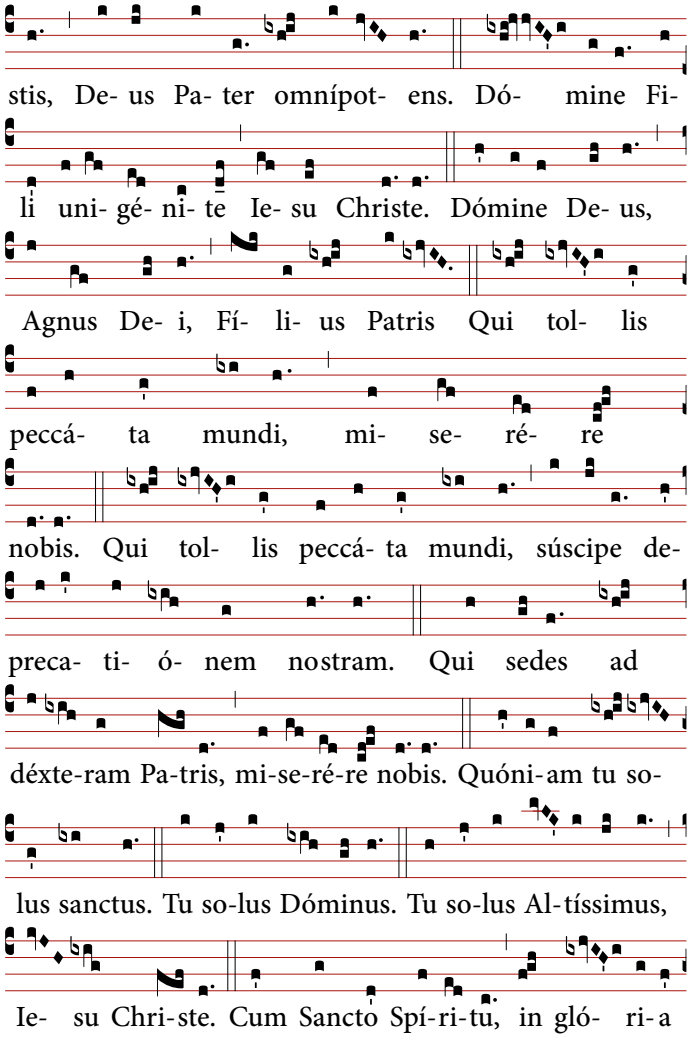
To the Holy Ghost Who sanctifies us:

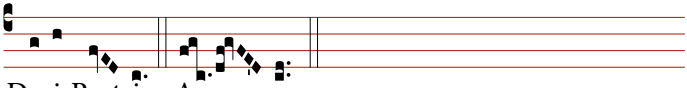
℣. Lord, have mercy.
℟. Lord, have mercy.
℣. Lord, have mercy.

℣. **Kyrie, eleison.**
℟. **Kyrie, eleison.**
℣. **Kyrie, eleison.**

Gloria

(Kyriale II)


1.
Gló- ri- a in excélsis De- o. Et in terra
pax ho- mí- ni- bus bonæ vo- luntá- tis. Laudámus
te. Benedí- cimus te. Ado- rámus te. Glori- ficá-
mus te. Grá- ti- as ágimus ti- bi propter magnam
gló- ri- am tu- am. Dómine De- us, Rex cæ- lé-

stis, De- us Pa- ter omnípot- ens. Dó- mine Fi-
li uni- gé- ni- te Ie- su Christe. Dómine De- us,
Agnus De- i, Fí- li- us Patris Qui tol- lis
peccá- ta mundi, mi- se- ré- re
nobis. Qui tol- lis peccá- ta mundi, súscipe de-
preca- ti- ó- nem nostram. Qui sedes ad
déxte-ram Pa-tris, mi-se-ré-re nobis. Quóni-am tu so-
lus sanctus. Tu so-lus Dóminus. Tu so-lus Al-tíssimus,
Ie- su Chri-ste. Cum Sancto Spí-ri-tu, in gló- ri-a



GLORY be to God on high,
And on earth peace to men of good will.
We praise Thee;
We bless Thee;
We adore Thee;
We glorify Thee.
We give Thee thanks for Thy great glory,
O Lord God, heavenly King, God the Father almighty.
O Lord Jesus Christ, the only begotten Son;
O Lord God, Lamb of God, Son of the Father,
Who takest away the sins of the world, have mercy on us;
Who takest away the sins of the world, receive our prayer:

Who sittest at the right hand of the Father, have mercy on us.
For Thou only art holy:
Thou only art the Lord:

GLORIA in excelsis Deo.
Et in terra pax hominibus bonæ voluntatis.
Laudamus te.
Benedicimus te.
Adoramus te.
Glorificamus te.
Gratias agimus tibi propter magnam gloriam tuam.
Domine Deus, Rex cælestis, Deus Pater omnipotens.
Domine Fili unigenite, Iesu Christe!
Domine Deus, Agnus Dei, Filius Patris!
Qui tollis peccata mundi, miserere nobis.
Qui tollis peccata mundi, suscipe deprecationem nostram.
Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus Sanctus.
Tu solus Dominus.

Tu solus Altissimus, Iesu Christe.
Cum Sancto Spiritu in Gloria Dei Patris

Amen.

Thou only, O Jesus Christ, art most high,
Together with the Holy Ghost, in the glory of God the Father.
Amen.

Collect

Collect of the Day

Omnipotens sempiterne Deus, qui unigenitum Filium tuum mundi redemptorem constituisti, ac eius sanguine placari voluisti: concede, quæsumus, salutis nostræ pretium solemni cultu ita venerari, atque a præsentis vitæ malis eius virtute defendi in terris; ut fructu perpetuo lætemur in cælis.

Almighty everlasting God, Who didst appoint Thine only-begotten Son to be Redeemer of the world, and didst vouchsafe to be appeased by His Blood: grant, we beseech Thee, that by our solemn service we may so venerate the Price of our redemption, and by its power be so defended from the evils of this present life on earth, that we may enjoy its fruit for evermore in heaven.

After the Collect *of the day, the following is added under one and the same conclusion:*

Collect for the Elect

Be propitious to our prayers, almighty God, that what is accomplished by our humble ministry may be completed by the power of Thy might. Through Christ our Lord.

Adesto supplicationibus nostris, omnipotens Deus, ut quod humilitatis nostræ gerendum est ministerio, tuæ virtutis impleatur effectu. Per Dominum nostrum.

Epistle

Reading from the Epistle of the blessed Apostle Paul to the Hebrews

Heb 9:11–15

Brethren: Christ being come, a High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation: neither by the blood of goats or of calves, but by His own Blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen and the ashes of a heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall

Fratres: Christus assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non huius creationis: neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus, inquinatos sanctificat ad emundationem carnis; quanto magis sanguis Christi, qui per Spiritum Sanctum semetipsum

obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi testamenti mediator est: ut, morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionem accipiant, qui vocati sunt æternæ hereditatis, in Christo Iesu Domino nostro. ℟. **Deo gratias.**

the Blood of Christ, Who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the Mediator of the new Testament: that by means of His death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord. ℟. Thanks be to God.

Gradual

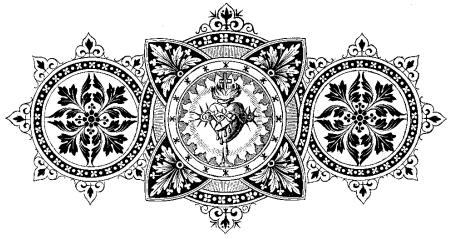
1 Jn 5:6–8

Hic est qui venit per aquam et sanguinem, Iesus Christus: non in aqua solum, sed in aqua et sanguine. ℣. **Tres sunt, qui testimonium dant in cælo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, aqua, et sanguis: et**

This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. ℣. There are three Who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and

these three are one. | **hi tres unum sunt.**

After the Gradual *the homily takes place.*



SECOND PART OF THE CONSECRATION

THE CONSECRATION OF THE BISHOPS

This second part is itself divided into four subdivisions:

A) The *Litany of the Saints.* Before proceeding to the consecration, the Church feels the need to implore help from on high; and as in all solemn circumstances, she sings the Litanies, at the end of which the three Prelates ask God to vouchsafe to bless, sanctify and consecrate the elect.

B) The rite, so essential and so solemn, of the *imposition of hands* by the three bishops, beseeching the Holy Ghost to descend upon the elect.

C) During the singing of the *Veni Creator*, the *Consecration* with the Holy Chrism of the head, then of the hands of the new bishops, whom the rubrics of the Pontifical henceforth name *consecrated* instead of *elect*.

D) Finally, the blessing and imposition of the *crozier* and the *ring*, and the handing over of the book of the Gospels.

After the Gradual, its versicle, and the homily, the consecrator goes to sit at the faldstool, before the altar, to which the elect are conducted by the two co-consecrators, with the same ceremonies as the first time. When they are all seated, the consecrator addresses these words to them:

The bishop must judge, interpret, consecrate, ordain, offer, baptize and confirm.

Episcopum oportet iudicare, interpretari, consecrare, ordinare, offerre, baptizare et confirmare.

And then, standing upright, the mitre on his head, and the co-consecrators also rising, he addresses all those around him, saying:

Let us pray, my dearly beloved brethren, that the goodness of almighty God, providing for the needs of His Church, may pour upon these elect the abundance of His grace. Through Jesus Christ our Lord.
℟. Amen.

Oremus, fratres carissimi, ut, his electis utilitati Ecclesiæ providens, benignitas omnipotentis Dei gratiæ suæ tribuat largitatem. Per Christum Dominum nostrum.
℟. **Amen.**

He then kneels, as do the co-consecrating bishops; those who are to be consecrated prostrate face downward at the foot of the altar, and remain so whilst the following litanies are sung.

A — Litany of the Saints

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.

Christe, audi nos.
Christe, exaudi nos.
Pater de cælis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus, miserere nobis.

Spiritus Sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei Genitrix, ora.

Sancta Virgo virginum, ora.

Sancte Michæl, ora.
Sancte Gabriel, ora.
Sancte Raphæl, ora.
Omnes sancti angeli et archangeli, orate.
Omnes sancti beatorum Spirituum ordines, orate.
Sancte Ioannes Baptista, ora.

Lord, have mercy on us. Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of virgins, pray for us.
Saint Michael, pray for us.
Saint Gabriel, pray for us.
Saint Raphael, pray for us.
All ye holy Angels and Archangels, pray for us.
All ye holy orders of blessed Spirits, pray for us.
Saint John the Baptist, pray for us.

Saint Joseph,	pray for us.
All ye holy Patriarchs and Prophets,	pray for us.
Saint Peter,	pray for us.
Saint Paul,	pray for us.
Saint Andrew,	pray for us.
Saint James,	pray for us.
Saint John,	pray for us.
Saint Thomas,	pray for us.
Saint James,	pray for us.
Saint Philip,	pray for us.
Saint Bartholomew,	pray for us.
Saint Matthew,	pray for us.
Saint Simon,	pray for us.
Saint Thaddeus,	pray for us.
Saint Matthias,	pray for us.
Saint Barnabas,	pray for us.
Saint Luke,	pray for us.
Saint Mark,	pray for us.
All ye holy Apostles and Evangelists,	pray for us.
All ye holy Disciples of our Lord,	pray for us.
All ye holy Innocents,	pray for us.
Saint Stephen,	pray for us.
Saint Lawrence,	pray for us.
Saint Vincent,	pray for us.
Saints Fabian and Sebastian,	

Sancte Ioseph,	**ora.**
Omnes sancti patriarchæ et prophetæ,	**orate.**
Sancte Petre,	**ora.**
Sancte Paule,	**ora.**
Sancte Andrea,	**ora.**
Sancte Iacobe,	**ora.**
Sancte Ioannes,	**ora.**
Sancte Thoma,	**ora.**
Sancte Iacobe,	**ora.**
Sancte Philippe,	**ora.**
Sancte Bartholomæe,	**ora.**
Sancte Matthæe,	**ora.**
Sancte Simon,	**ora.**
Sancte Thaddæe,	**ora.**
Sancte Matthia,	**ora.**
Sancte Barnaba,	**ora.**
Sancte Luca,	**ora.**
Sancte Marce,	**ora.**
Omnes sancti apostoli et evangelistæ,	**orate.**
Omnes sancti discipuli Domini,	**orate.**
Omnes sancti Innocentes,	**orate.**
Sancte Stephane,	**ora.**
Sancte Laurenti,	**ora.**
Sancte Vincenti,	**ora.**
Sancti Fabiane et Sebastiane,	

orate.
Sancti Ioannes et Paule,
orate.
Sancti Cosma et Damiane,
orate.
Sancti Gervasi et Protasi,
orate.

Omnes sancti martyres,
orate.
Sancte Silvester, ora.
Sancte Gregori, ora.
Sancte Ambrosi, ora.
Sancte Augustine, ora.
Sancte Hieronyme, ora.
Sancte Martine, ora.
Sancte Nicolae, ora.
Omnes sancti pontifices et confessores, orate.

Omnes sancti doctores,
orate.
Sancte Antoni, ora.
Sancte Benedicte, ora.
Sancte Bernarde, ora.
Sancte Dominice, ora.
Sancte Francisce, ora.
Omnes sancti sacerdotes et levitæ, orate.
Omnes sancti monachi et

pray for us.
Saints John and Paul,
pray for us.
Saints Cosmas and Damian,
pray for us.
Saints Gervasius and Protasius,
pray for us.
All ye holy Martyrs,
pray for us.
Saint Sylvester, pray for us.
Saint Gregory, pray for us.
Saint Ambrose, pray for us.
Saint Augustine, pray for us.
Saint Jerome, pray for us.
Saint Martin, pray for us.
Saint Nicholas, pray for us.
All ye holy Bishops and Confessors,
pray for us.
All ye holy Doctors,
pray for us.
Saint Anthony, pray for us.
Saint Benedict, pray for us.
Saint Bernard, pray for us.
Saint Dominic, pray for us.
Saint Francis, pray for us.
All ye holy Priests and Levites, pray for us.
All ye holy Monks and Her-

mits,
pray for us.
Saint Mary Magdalen,
pray for us.
Saint Agatha, pray for us.
Saint Lucy, pray for us.
Saint Agnes, pray for us.
Saint Cecilia, pray for us.
Saint Catherine, pray for us.
Saint Anastasia, pray for us.
All ye holy Virgins and Widows,
pray for us.
All ye holy Saints of God,
intercede for us.
Be merciful,
spare us, O Lord.
Be merciful, graciously hear us, O Lord.
From all evil,
deliver us, O Lord.
From all sin,
deliver us, O Lord.
From Thy wrath,
deliver us, O Lord.
From sudden and unprovided death,
deliver us, O Lord.
From the snares of the devil,
deliver us, O Lord.

eremitæ, orate.

Sancta Maria Magdalena, ora.
Sancta Agatha, ora.
Sancta Lucia, ora.
Sancta Agnes, ora.
Sancta Cæcilia, ora.
Sancta Catharina, ora.
Sancta Anastasia, ora.
Omnes sanctæ virgines et viduæ, orate.

Omnes sancti et sanctæ Dei, intercedite pro nobis.
Propitius esto, parce nobis, Domine.
Propitius esto, exaudi nos, Domine.
Ab omni malo, libera nos, Domine.
Ab omni peccato, libera.

Ab ira tua, libera.

A subitanea et improvisa morte, libera.

Ab insidiis diaboli, libera.

Ab ira, et odio, et omni mala voluntate, libera.
A spiritu fornicationis, libera.
A fulgure et tempestate, libera.
A flagello terræmotus, libera.

A peste, fame et bello, libera.

A morte perpetua, libera.

Per mysterium sanctæ Incarnationis tuæ, libera.

Per adventum tuum, libera.

Per nativitatem tuam, libera.

Per baptismum et sanctum ieiunium tuum, libera.

Per crucem et passionem tuam, libera.

Per mortem et sepulturam tuam, libera.
Per sanctam Resurrectionem tuam, libera.

From anger, hatred and all ill will, deliver us, O Lord.
From the spirit of impurity, deliver us, O Lord.
From lightning and tempests, deliver us, O Lord.
From the scourge of earthquakes, deliver us, O Lord.
From plague, famine, and war, deliver us, O Lord.
From everlasting death, deliver us, O Lord.
Through the mystery of Thy holy Incarnation, deliver us, O Lord.
Through Thy coming, deliver us, O Lord.
Through Thy Nativity, deliver us, O Lord.
Through Thy Baptism and holy fasting, deliver us, O Lord.
Through Thy Cross and Passion, deliver us, O Lord.
Through Thy Death and Burial, deliver us, O Lord.
Through Thy holy Resurrection,

deliver us, O Lord.
Through Thy wonderful Ascension,
deliver us, O Lord.
Through the coming of the Holy Ghost, the Paraclete,
deliver us, O Lord.
In the day of judgment,
deliver us, O Lord.
We sinners,
we beseech Thee, hear us.
That Thou wouldst spare us,
we beseech Thee, hear us.
That Thou wouldst be indulgent towards us,
we beseech Thee, hear us.
That Thou wouldst bring us to true penance,
we beseech Thee, hear us.
That Thou wouldst govern and preserve Thy holy Church,
we beseech Thee, hear us.
That Thou wouldst preserve our Pope and all orders of the Church in holy religion,
we beseech Thee, hear us.
That Thou wouldst humble the enemies of holy

Per admirabilem Ascensionem tuam, libera.

Per adventum Spiritus Sancti Paracliti, libera.

In die iudicii, libera.

Peccatores,
te rogamus, audi nos.
Ut nobis parcas,
te rogamus, audi nos.
Ut nobis indulgeas,
te rogamus, audi nos.

Ut ad veram pœnitentiam nos perducere digneris,
te rogamus, audi nos.
Ut Ecclesiam tuam sanctam regere et conservare digneris,
te rogamus, audi nos.
Ut Domnum Apostolicum et omnes ecclesiasticos ordines in tua sancta religione conservare digneris,
te rogamus, audi nos.
Ut inimicos sanctæ Ecclesiæ humiliare digneris,

te rogamus, audi nos.

Ut regibus et principibus christianis pacem et veram concordiam donare digneris,
te rogamus, audi nos.

Ut cuncto populo christiano pacem et unitatem largiri digneris,
te rogamus, audi nos.

Ut omnes errantes ad unitatem Ecclesiæ revocare, et infideles universos ad Evangelii lumen perducere digneris,
te rogamus, audi nos.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,
te rogamus, audi nos.

Ut mentes nostras ad cælestia desideria erigas,
te rogamus, audi nos.

Ut omnibus benefactoribus nostris sempiterna bona retribuas,
te rogamus, audi nos.

Ut animas nostras, fratrum,

Church,
we beseech Thee, hear us.

That Thou wouldst give peace and true concord to Christian kings and princes,
we beseech Thee, hear us.

That Thou wouldst grant peace and unity to all Christian people,
we beseech Thee, hear us.

That Thou wouldst recall the wandering to the unity of the Church, and bring all unbelievers to the light of the Gospel,
we beseech Thee, hear us.

That Thou wouldst confirm and preserve us in Thy holy service,
we beseech Thee, hear us.

That Thou wouldst raise our heart to the desires of heaven,
we beseech Thee, hear us.

That Thou wouldst render eternal blessings to all our benefactors,
we beseech Thee, hear us.

That Thou wouldst preserve

our souls and those of our brethren, our kinsfolk, and our benefactors from eternal damnation,
we beseech Thee, hear us.

That Thou wouldst give and preserve from harm the fruits of the earth,
we beseech Thee, hear us.

That Thou wouldst grant eternal rest to all the faithful departed,
we beseech Thee, hear us.

propinquorum et benefactorum nostrorum ab æterna damnatione eripias,
te rogamus, audi nos.

Ut fructus terræ dare et conservare digneris,
te rogamus, audi nos.

Ut omnibus fidelibus defunctis requiem æternam donare digneris,
te rogamus, audi nos.

Whilst the two co-consecrating bishops, remaining on their knees with their mitres, pronounce the same words and give the same blessings, the consecrator rises, takes the crozier, turns towards the elect – still prostrate – and blesses them three times, saying:

That Thou wouldst bless these elect here present.
℟. We beseech Thee, hear us.

That Thou wouldst bless these elect here present.

℟. We beseech Thee, hear us.

That Thou wouldst bless these elect here present.

Ut hos præsentes electos bene✠dicere digneris.
℟. **Te rogamus, audi nos.**

Ut hos præsentes electos bene✠dicere et sancti✠ficare digneris.
℟. **Te rogamus, audi nos.**

Ut hos præsentes electos bene✠dicere, et sancti✠ficare, et conse✠crare digneris.

℟. **Te rogamus, audi nos.**	℟. We beseech Thee, hear us.

He then kneels and concludes the Litany:

Ut nos exaudire digneris, te rogamus, audi nos.	That Thou wouldst graciously hear us, we beseech Thee, hear us.
Fili Dei, te rogamus, audi nos.	Son of God, we beseech Thee, hear us.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.

B — Imposition of Hands

When the Litany is finished, all rise; the consecrator remains standing before his faldstool, and the elect come to kneel before him. The prelates place the open Book of the Gospels upon their two shoulders, letting it rest a little upon the head; this book is to remain thus, supported by one of the chaplains, until the giving of the ring inclusively (p. 55).

Then the consecrator and the two co-consecrating bishops lay both hands upon the heads of the elect, saying together:

Receive the Holy Ghost.

Accipe Spiritum Sanctum.

The consecrator then lays aside his mitre, and standing, recites the following prayer and Preface:

Lord, be favourable to our prayers; and by the outpouring of sacerdotal grace upon Thy servants, shed upon them the power of Thy blessing: Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God.

Propitiare, Domine, supplicationibus nostris, et inclinato super hos famulos tuos cornu gratiæ sacerdotalis, bene✠dictionis tuæ in eos effunde virtutem: Per Dominum nostrum Iesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Preface

℣. World without end.

℟. Amen.

℣. The Lord be with you.

℣. Per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. **Et cum spiritu tuo.**
℣. **Sursum corda.**
℟. **Habemus ad Dominum.**

℣. **Gratias agamus Domino Deo nostro.**
℟. **Dignum et iustum est.**

Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine, sancte Pater, omnipotens æterne Deus, honor omnium dignitatum, quæ gloriæ tuæ sacris famulantur ordinibus. Deus, qui Moysen famulum tuum secreti familiaris affatu, inter cetera cælestis documenta culturæ, de habitu quoque indumenti sacerdotalis instituens, electum Aaron mystico amictu vestiri inter sacra iussisti, ut intelligentiæ sensum de exemplis priorum caperet secutura posteritas, ne eruditio doctrinæ tuæ ulli deesset ætati. Cum et apud veteres reverentiam ipsa significationum species

℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, Holy Lord, Father almighty and eternal God, for the honour of all the dignities that serve Thee in holy orders; O God, Who in the intimacy of Thy audiences with Thy servant Moses, among the other instructions concerning Thy worship, didst command that Aaron, Thy elect, be clothed in a mystical garment during his functions; so that all ages of the world, instructed by Thy teaching, might draw from the example of the ancients the light necessary so that the doctrine of Thy wisdom might never fail any gen-

eration: for among the ancients, even the figures already inspired reverence; and for us, the reality of things must excite a sentiment far deeper than did enigmatic figures. This vesture of the first priesthood is the ornament of our souls; and henceforth, pontifical glory consists no longer in the splendour of vestments, but in splendour of soul: for those vestments, which then flattered carnal eyes, were above all an invitation to understand what they signified. Therefore, to Thy servants, whom Thou hast chosen for the ministry of the supreme priesthood, grant, we beseech Thee, O Lord, the grace we ask of Thee: that all that the sacerdotal vestments signified by the gleam of gold, the brightness of precious stones, and the variety of workmanship, may shine forth in their conduct and their actions.

obtineret, et apud nos certiora essent experimenta rerum, quam ænigmata figurarum. Illius namque sacerdotii anterioris habitus nostræ mentis ornatus est, et pontificalem gloriam non iam nobis honor commendat vestium, sed splendor animarum: quia et illa, quæ tunc carnalibus blandiebantur obtutibus, ea potius, quæ in ipsis erant, intellegenda poscebant. Et idcirco his famulis tuis, quos ad summi sacerdotii ministerium elegisti, hanc, quæsumus, Domine, gratiam largiaris, ut quidquid illa velamina in fulgore auri, in nitore gemmarum, et in multimodi operis varietate signabant, hoc in eorum moribus actibusque clarescat.

Fulfil in Thy priests

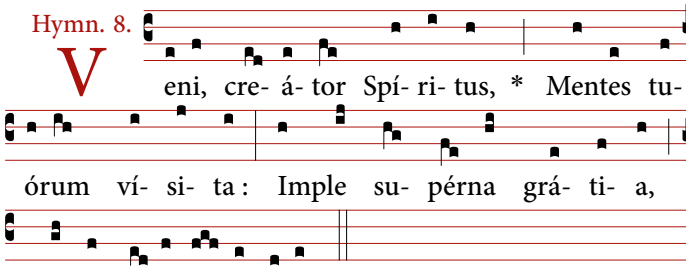
Comple in sacerdoti-

BUS TUIS MINISTERII TUI SUMMAM, ET, ORNAMENTIS TOTIUS GLORIFICATIONIS INSTRUCTOS, CÆLESTIS UNGUENTI RORE SANCTIFICA.

THE PURPOSE OF THY MINISTRY; AND, HAVING CLOTHED THEM WITH ALL THE ORNAMENTS OF THY GLORY, SANCTIFY THEM WITH THE DEW OF THY HEAVENLY UNCTION.

The heads of those who are to be consecrated are here wrapped in a band of white linen cloth placed around their tonsure, to prevent the holy chrism from running into their hair during the unction. The consecrator then turns towards the altar, kneels, and intones the following hymn.

Hymn. 8.



Veni, Creator Spiritus,
mentes tuorum visita,
imple superna gratia
quæ tu creasti pectora.

Qui diceris Paraclitus,
altissimi donum Dei,
fons vivus, ignis, caritas,
et spiritalis unctio.

Come, Holy Ghost, Creator come, from Thy bright heavenly throne! Come take possession of our souls, and make them all Thine own!
Thou Who art called the Paraclete, best gift of God above, the Living Spring, the Living Fire, Sweet Unction, and

True Love!
Thou Who art seven-fold in Thy grace, Finger of God's right Hand, His promise, teaching little ones to speak and understand!
O guide our minds with Thy blest light, with love our hearts inflame, and with Thy strength which ne'er decays, confirm our mortal frame.
Far from us drive our hellish foe, true peace unto us bring, and through all perils guide us safe, beneath Thy sacred wing.
Through Thee may we the Father know, through Thee the Eternal Son, And Thee the Spirit of Them both, thrice-blessed three in one.
All glory to the Father be, and to the risen Son; the same to Thee, O Paraclete, While endless ages run.
Amen.

Tu septiformis munere,
digitus paternæ dexteræ,
tu rite promissum Patris,
sermone ditans guttura.

Accende lumen sensibus,
infunde amorem cordibus,
infirma nostri corporis
virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio,
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium:
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.
Amen.

C.1 — Consecration of the Head

At the second verse of this hymn, the consecrator rises, sits on his faldstool, receives the mitre and the gremiale, dips his right thumb in the holy chrism presented to him, then, the elect being on their knees, he anoints their head at the place of the tonsure, first making a cross there, and then extending the unction over all the rest, saying:

Ungatur et consecretur caput tuum cælesti benedictione, in ordine Pontificali.

By heavenly blessing, may thy head be anointed and consecrated in the order of Bishops.

He then makes three signs of the cross upon the head of the consecrated, adding:

In nomine Pa✠tris, et Fi✠lii, et Spiritus ✠ Sancti.

In the Name of the Father, and of the Son, and of the Holy Ghost.

℟. **Amen.**
℣. **Pax tibi.**
℟. **Et cum spiritu tuo.**

℟. Amen.
℣. Peace be to thee.
℟. And with thy spirit.

And he does likewise for each of the consecrated. He then wipes his thumb with some bread.

When the Veni Creator is finished, the consecrator lays aside his mitre, rises from his faldstool, and continues the Preface begun before the hymn:

Hoc, Domine, copiose in caput eorum influat; hoc in oris subiecta decurrat; hoc in totius corporis extrema descendat, ut tui Spiri-

May this unction, O Lord, flow abundantly upon their head; may it trickle down upon their vestments; may it descend to the utter-

most parts of their body; that the power of Thy Spirit may wholly fill them within and cover them without. May there shine forth in them constancy of faith, purity of love and sincerity of peace. Through Thy grace, may their feet be beautiful in preaching peace, in announcing Thy gifts! Grant them, O Lord, to be ministers of reconciliation in word and in deed, by the power of signs and wonders. May their word and their preaching rest not on the persuasive language of human wisdom, but on the Spirit and power of God. Grant them, O Lord, the keys of the kingdom of heaven; and that, without boasting of this power, they may use it to build up and not to destroy. May whatsoever they shall bind on earth be bound in heaven; and whatsoever they shall loose on earth be loosed in heaven. May sins be retained to those

tus virtus et interiora eorum repleat, et exteriora circumtegat. Abundet in eis constantia fidei, puritas dilectionis, sinceritas pacis. Sint speciosi munere tuo pedes eorum ad evangelizandum pacem, ad evangelizandum bona tua. Da eis, Domine, ministerium reconciliationis in verbo et in factis, in virtute signorum et prodigiorum. Sit sermo eorum et prædicatio non in persuasibilibus humanæ sapientiæ verbis, sed in ostensione Spiritus et virtutis. Da eis, Domine, claves regni cælorum, ut utantur, non glorientur, potestate, quam tribuis in ædificationem, non in destructionem. Quodcumque ligaverint super terram, sit ligatum et in cælis, et quodcumque solverint super terram, sit solutum et in cælis. Quorum retinuerint peccata, retenta sint, et quorum remiserint, tu remittas. Qui maledixerit eis, sit ille maledictus, et

qui benedixerit eis, benedictionibus repleatur. Sint fideles servi et prudentes, quos constituas tu, Domine, super familiam tuam, ut dent illis cibum in tempore opportuno, et exhibeant omnem hominem perfectum. Sint sollicitudine impigri, sint spiritu ferventes, oderint superbiam, humilitatem ac veritatem diligant, neque eam umquam deserant, aut laudibus aut timore superati. Non ponant lucem tenebras, nec tenebras lucem: non dicant malum bonum, nec bonum malum. Sint sapientibus et insipientibus debitores; ut fructum de profectu omnium consequantur. Tribuas eis, Domine, cathedram episcopalem, ad regendam Ecclesiam tuam et plebem sibi commissam. Sis eis auctoritas, sis eis potestas, sis eis firmitas. Multiplica super eos bene✝dictionem et gratiam tuam; ut ad exorandam semper misericordiam

to whom they retain them; may they be remitted to those to whom they remit them. May he who shall curse them be himself accursed, and may he who shall bless them be filled with blessings. May they be faithful and wise servants, appointed by Thee, O Lord, over Thy household, to distribute food in due season, and to make all men perfect. Unwearying without, may they preserve within them fervour of spirit; may they hate pride, love humility and truth, never betraying it under the pressure of praise or of fear. May they not make of darkness light, nor of light darkness. May they not call good evil, nor evil good. May they be at the service of the wise and the foolish, of the learned and the ignorant, that they may bear fruit through the progress of all. O Lord, establish them in the episcopal chair, to govern Thy Church and the peo-

ple entrusted to them. Be Thou Thyself their authority, their power and their support. Multiply upon them Thy blessing and Thy grace; that, filled with piety by Thy gift, they may be able, at all times, fruitfully to implore Thy divine mercy.

tuam tuo munere idonei, et tua gratia possint esse devoti.

He concludes in a lower voice:

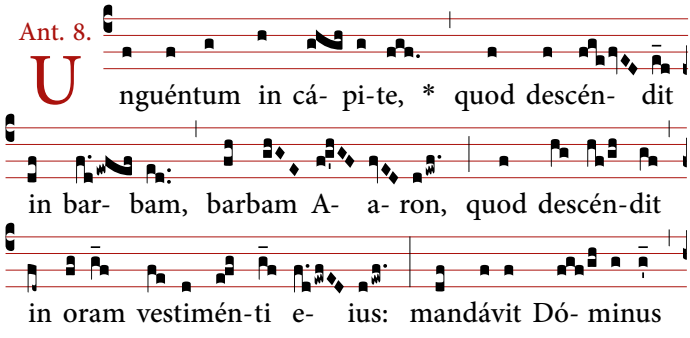
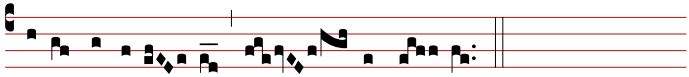
Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.

Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

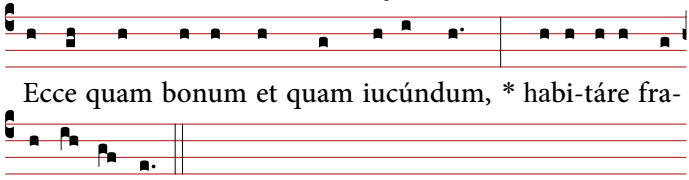
℟. **Amen.**

The consecrator then intones the following antiphon.

Antiphon

Ant. 8.
U nguéntum in cá- pi-te, * quod descén- dit
in bar- bam, barbam A- a- ron, quod descén-dit
in oram vestimén-ti e- ius: mandávit Dó- minus

Unguentum in capite, * quod descendit in barbam, barbam Aaron, quod descendit in oram vestimenti eius: mandavit Dominus benedictionem in sæculum.

This is the precious ointment on the head, that ran down upon the beard, the beard of Aaron, which ran down to the skirt of his garment: the Lord hath commanded blessing, and life for evermore.

Psalm 132



Ecce quam bonum et quam iucundum, * habitare fratrem in unum.

Sicut unguentum in capite, * quod descendit in barbam, barbam Aaron.

Quod descendit in oram vestimenti eius: * sicut ros Hermon, qui descendit in montem Sion.

How good and how pleasant it is for brethren to dwell in unity!

Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,

Which ran down to the skirt of his garment: as the dew of Hermon, which descendeth upon mount Sion.

For there the Lord hath commanded blessing, and life for evermore.

Glory be to the Father.

Quoniam illic mandavit Dominus benedictionem, * et vitam usque in sæculum.

Gloria Patri.

When the psalm is finished, the antiphon is repeated.

C.2 — Consecration of the Hands

Whilst this antiphon is being sung in the choir, and the psalm added to it, a band of linen cloth is passed around the necks of the new bishops, to serve them as a kind of sash to support their hands when they have been anointed. Then, the consecrator having sat down and received his mitre, the elect kneel before him one after another, beginning with the most senior, holding both hands open; the consecrator anoints the inside of both together, with his thumb dipped in the holy chrism, first making two lines in the form of a cross: one, from the thumb of the right hand to the index finger of the left hand; the other, from the thumb of the left hand to the index finger of the right hand; then he extends the unction over the rest of the palm of both hands, saying:

May these hands be anointed with sanctified oil and with holy chrism: may they be anointed and consecrated even as Samuel anointed David to be king and prophet.

In the name of God, Father, Son and Holy Ghost, may they make the sign of the holy cross of our Saviour

Ungantur manus istæ de oleo sanctificato et chrismate sanctificationis; sicut unxit Samuel David regem et prophetam, ita ungantur et consecrentur.

In nomine Dei Pa✠tris, et Fi✠lii, et Spiritus ✠ Sancti, facientes imaginem sanctæ crucis Salvatoris nostri Iesu

Christi, qui nos a morte redemit, et ad regna cælorum perduxit. Exaudi nos, pie Pater, omnipotens, æterne Deus, et præsta ut quod te rogamus, exoremus. Per eumdem Christum Dominum nostrum.
℟. **Amen.**

Deus et Pater Domini nostri Iesu Christi, qui te ad pontificatus sublimari voluit dignitatem, ipse te chrismate et mysticæ delibutionis liquore perfundat, et spiritualis bene✝dictionis ubertate fecundet: quidquid bene✝dixeris, benedicatur, et quidquid sanctificaveris, sanctificetur : et consecratæ manus istius, vel pollicis impositio, cunctis proficiat ad salutem.
℟. **Amen.**

Jesus Christ, Who redeemed us from death and led us to the kingdom of heaven. Hear us, O merciful Father, almighty and eternal God, and grant us what we ask of Thee. Through the same Jesus Christ our Lord.
℟. Amen.

May God, the Father of our Lord Jesus Christ, Who hath vouchsafed to elevate you to the dignity of the Episcopate, anoint you Himself with the unction of His mysterious ointment, and grant you spiritual fruitfulness through the abundance of His blessings; may whatsoever you shall bless be blessed; may whatsoever you shall sanctify be sanctified, and may the imposition of your consecrated hands contribute to the salvation of all.
℟. Amen.

D — Giving of the Crozier, Ring and Gospels

When this prayer is finished, the consecrated join both hands together, holding the left below and the right placed upon it, to prevent the holy chrism from falling to the ground, and rest them thus upon the linen band hanging from their neck like a sash.

During the conclusion of the psalm and the antiphon, the consecrator wipes his thumb with some bread. He then proceeds to the giving of the crozier, the ring and the evangeliary, and gives the kiss of peace to each consecrated bishop, beginning with the most senior.

The consecrated bishop being unable to separate his hands, the consecrator places the crozier [1] between his fingers, saying to him:

Receive this staff, the symbol of the pastoral office: that thou mayest be mercifully severe in the correction of vices, a judge without anger, gently sustaining in the practice of virtues the spirits thou wilt have to govern, without letting this peaceful severity cause thee to forget the censuring of abuses.
℟. Amen.

Accipe baculum pastoralis officii, ut sis in corrigendis vitiis pie sæviens, iudicium sine ira tenens, in fovendis virtutibus auditorum animos demulcens, in tranquillitate severitatis censuram non deserens.
℟. **Amen.**

1. The croziers were blessed before the ceremony. See the rite of blessing in the appendix p. 130.

Then he places the ring [2] of the consecrated on the fourth finger of his right hand, saying to him:

Accipe annulum, fidei scilicet signaculum, quatenus sponsam Dei, sanctam videlicet Ecclesiam, intemerata fide ornatus illibate custodias.
℟. **Amen.**

Receive this ring, the symbol of the inviolable fidelity with which thou must guard the Bride of God, that is to say, the Church.
℟. Amen.

He then takes the Book of the Gospels, which has been held open until now (p. 42) on the head and shoulders of the consecrated; and, assisted by the co-consecrating bishops, he gives it closed to the consecrated for him to touch without opening his hands; at the same time he says:

Accipe Evangelium, et vade, prædica populo tibi commisso; potens est enim Deus ut augeat tibi gratiam suam, qui vivit et regnat in sæcula sæculorum.
℟. **Amen.**

Receive the Gospel, and go, preach it to the people committed to thy care; for God hath the power to increase in thee His grace, Who liveth and reigneth world without end.
℟. Amen.

Finally, the consecrator gives the kiss of peace to the consecrated, saying to him:

Pax tibi.

Peace be to thee.

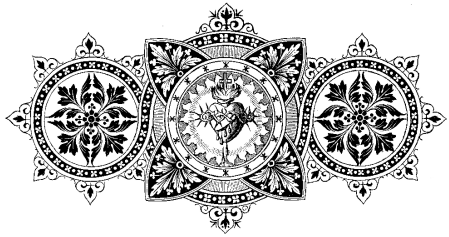
The co-consecrating bishops give him the kiss of peace also, repeating the same wish; and he answers each one:

2. The rings were blessed before the ceremony. See the rite of blessing in the appendix p. 131.

And with thy spirit. | **Et cum spiritu tuo.**

After which the consecrated, holding both hands in the same position in which they were placed after receiving the holy unction, supported by the band of linen passed around their neck, return to their altar walking between the two co-consecrating bishops. There they sit; their head is wiped with some bread and a white cloth, their hair is combed with a comb, and they purify their hands, whilst the consecrator washes his.

They then ascend, the consecrator to his throne, the consecrated to their altar, and continue the Mass.



CONTINUATION OF THE MASS OF THE PRECIOUS BLOOD

FROM THE ALLELUIA TO THE FINAL BLESSING

Alleluia

1 Jn 5:9

Alleluia, alleluia. ℣. Si testimonium hominum accipimus, testimonium Dei maius est. Alleluia.

Alleluia, Alleluia. ℣. If we receive the testimony of men, the testimony of God is greater. Alleluia.

Gospel

Munda cor meum ac labia mea, omnipotens Deus, cum labia Isaiæ prophetæ calculo mundasti ignito; ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum. Amen.

Cleanse my heart and my lips, O God almighty, Who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

The Lord be in my heart and on my lips, that I may worthily and in a becoming manner announce His holy Gospel: In the Name of the Father, and of the Son, and of

the Holy Ghost. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**

Continuation of the Holy Gospel according to Saint John

Jn 19:30–35

℣. Continuation of the Holy Gospel according to Saint John.
℟. Glory be to Thee, O God.

℣. **Sequentia sancti ✠ Evangelii secundum Ioannem.**
℟. **Gloria tibi, Domine.**

At that time, Jesus, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first and of the other that was crucified with Him. But after they were come to Jesus, when they saw

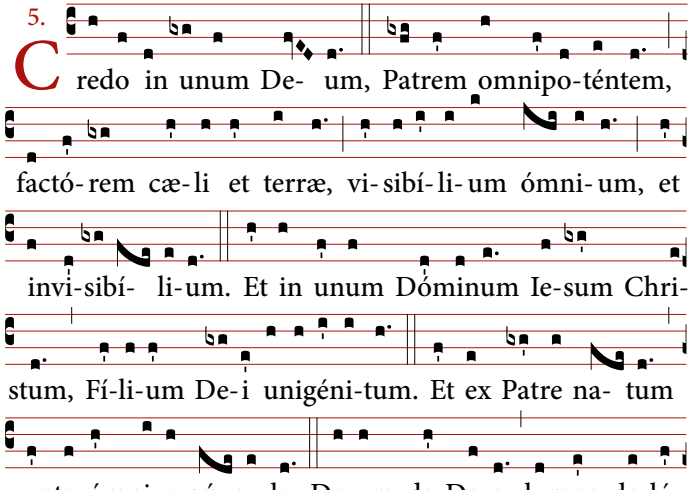
In illo tempore: Cum accepisset Iesus acetum, dixit: Consummatum est. Et inclinato capite tradidit spiritum. Iudæi ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem fregerunt crura, et alterius, qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura, sed unus militum lancea latus

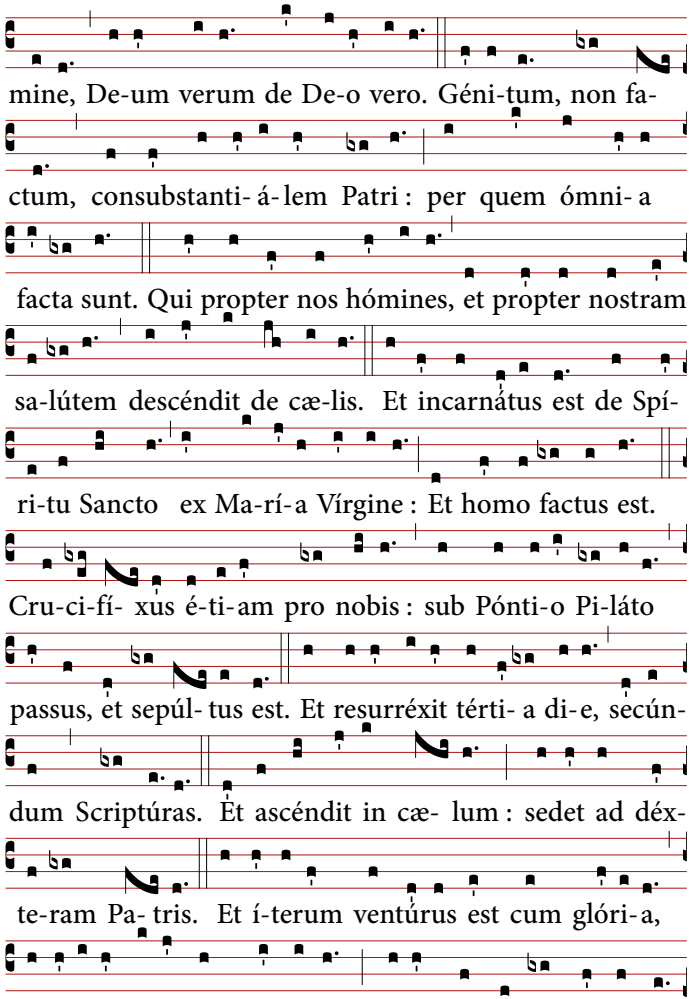
eius aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit: et verum est testimonium eius.
℟. **Laus tibi, Christe.**

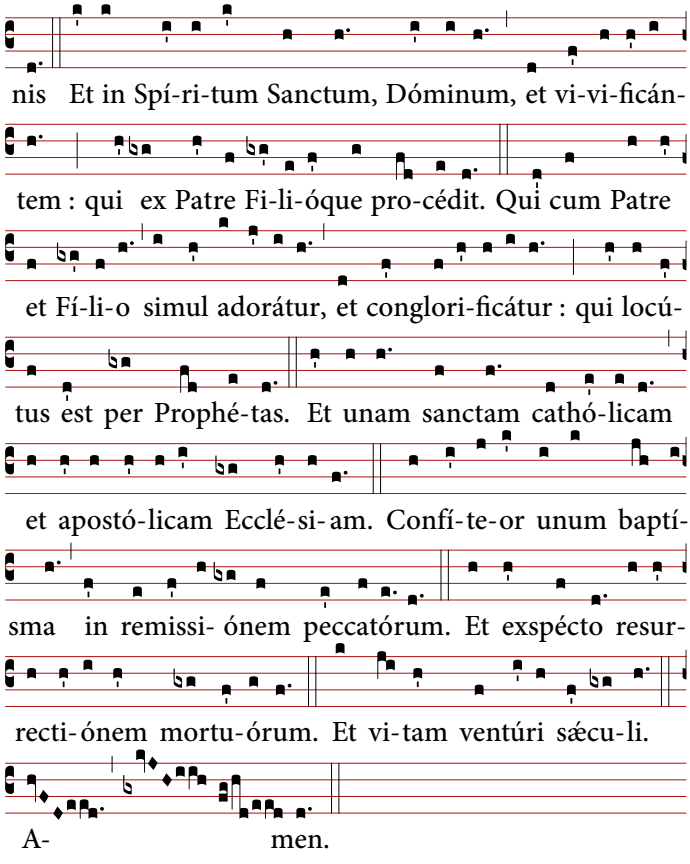
that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.
℟. Praise be to Thee, O Christ.

Then the consecrator and the consecrated read together, the former at his throne, the latter at their altar, the Credo.

Credo
(Credo III)


5.
Credo in unum De- um, Patrem omnipo-ténitem,
factó-rem cæ-li et terræ, vi-sibí-li-um ómni-um, et
invi-sibí- li-um. Et in unum Dóminum Ie-sum Chri-
stum, Fí-li-um De-i unigéni-tum. Et ex Patre na- tum
ante ómni-a sǽ-cu-la. De-um de De-o, lumen de lú-


mine, De-um verum de De-o vero. Géni-tum, non fa-
ctum, consubstanti- á-lem Patri : per quem ómni- a
facta sunt. Qui propter nos hómines, et propter nostram
sa-lútem descéndit de cæ-lis. Et incarnátus est de Spí-
ri-tu Sancto ex Ma-rí-a Vírgine : Et homo factus est.
Cru-ci-fí- xus é-ti-am pro nobis : sub Pónti-o Pi-láto
passus, et sepúl- tus est. Et resurréxit térti- a di-e, secún-
dum Scriptúras. Et ascéndit in cæ- lum : sedet ad déx-
te-ram Pa- tris. Et í-terum ventúrus est cum glóri- a,
iudicáre vivos et mórtu- os : cuius regni non e-rit fi-


nis Et in Spí-ri-tum Sanctum, Dóminum, et vi-vi-ficán-
tem : qui ex Patre Fi-li-óque pro-cédit. Qui cum Patre
et Fí-li-o simul adorátur, et conglori-ficátur : qui locú-
tus est per Prophé-tas. Et unam sanctam cathó-licam
et apostó-licam Ecclé-si-am. Confí-te-or unum baptí-
sma in remissi-ónem peccatórum. Et exspécto resur-
recti-ónem mortu-órum. Et vi-tam ventúri sæcu-li.
A- men.

Credo in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibilium omnium et invisibilium.

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By Whom all things were made. Who for us men and for our salvation came down from heaven. And He became flesh by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. He ascended into heaven and sitteth at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and

Et in unum Dominum Iesum Christum, Filium Dei unigenitum; et ex Patre natum ante omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum, non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines, et propter nostram salutem descendit de cælis; et incarnatus est de Spiritu Sancto ex Maria Virgine, ET HOMO FACTUS EST; crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est; et resurrexit tertia die secundum Scripturas; et ascendit in cælum, sedet ad dexteram Patris; et iterum venturus est cum gloria iudicare vivos et mortuos; cuius regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglori-

ficatur, qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum; et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

the Son is adored and glorified; and Who spoke through the Prophets. And One, Holy, Catholic, and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. And the life of the world to come. Amen.

Offertory

℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**
℣. **Oremus.**

℣. The Lord be with you.
℟. And with thy spirit.
℣. Let us pray.

Offertory Antiphon

1 Cor 10:16

Calix benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est? et panis, quem frangimus, nonne participatio corporis Domini est?

The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?

Offerings of the Consecrated to the Consecrator

After the Offertory, the consecrator being seated on his faldstool with his mitre, the consecrated come to him, walking as usual between the two co-consecrating prelates. They kneel and each present as an offering two lighted torches, two loaves, one gilded and the other silvered, and two small barrels, likewise one gilded and the other silvered, bearing the coat of arms of the consecrator and of the consecrated.

When the offering is finished, the consecrator washes his hands, and returns to the altar to continue the Mass. Then the consecrated ascend to this same altar, and go to take their place on the Epistle side, between the two co-consecrating bishops. Their missals are placed before them, and they say the rest of the Mass at the same time as the consecrator, who pronounces aloud what is customarily said in a low voice at ordinary Masses, so that the consecrated may hear and follow him, make the same bows and genuflections, and give the same blessings as he does. They all begin together, offering the host. [3]

Offering of Bread and Wine

Offering of the host

Receive, O holy Father, almighty, eternal God, this spotless host which I, thine unworthy servant offer unto Thee, my living and true God, for my own count-

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo, vivo et vero, pro

3. Although all must communicate, the consecrator retains on the paten only one host of which he will take a part, sharing the remainder with the consecrated. As for the chalice, a little more wine than usual is placed in it, because the consecrated must each take a part thereof.

innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

less sins, offences, and negligences, and for all here present; as also for all faithful Christians, living or dead; that it may avail for my own and for their salvation unto life eternal. Amen.

Blessing of the water mixed with wine for the chalice:

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis, per huius aquæ ✠ et vini mysterium, eius divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Iesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia sæcula sæculorum. Amen.

O God, Who in creating human nature didst marvellously ennoble it, and hast still more marvellously renewed it: grant that by the mystery of this water and wine, we may be made partakers of His Divinity Who vouchsafed to become partakers of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Offering of the chalice:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency

that, in the sight of Thy Divine Majesty, it may ascend with the savour of sweetness, for our salvation and for that of the whole world. Amen.

conspectu divinæ maiestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

Bowed in the middle of the altar, he says:

In a humble spirit, and a contrite heart, may we be received by Thee, O Lord; and may our sacrifice be so offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

Come, O Sanctifier, almighty, eternal God, and bless this sacrifice prepared for Thy holy Name.

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine : et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, Sanctificator omnipotens, æterne Deus, et bene✠dic hoc sacrificium, tuo sancto nomini præparatum.

Incensing

Blessing of the Incense:

May the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His elect, vouchsafe to bless this incense and receive it as an odour of sweetness: through Christ our Lord. Amen.

Per intercessionem beati Michælis archangelis, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene✠dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Incensing of the offerings:

Incensum istud, a te benedictum, ascendat ad te, Domine: et descendat super nos misericordia tua.

May this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Incensing of the cross and the altar:

Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words: to make excuses in sins.

He returns the thurible saying:

Accendat in nobis Dominus ignem suis amoris, et flammam æternæ caritatis. Amen.

May the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

Washing of Hands

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine: Ut audiam vocem laudis, et

I will wash my hands among the innocent: and will compass Thine altar, O Lord. That I may hear the voice of

Thy praise: and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house: and the place where Thy glory dwelleth.

Destroy not my soul with the wicked, O God: nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in innocence: redeem me, and have mercy on me.

My foot hath stood in the straight way: in the churches I will bless Thee, O Lord.

Glory be to the Father.

enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam:

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri.

Bowed in the middle of the altar, he says:

RECEIVE, O Holy Trinity, this offering which we make to Thee in remembrance of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Iesu Christi, Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Ioannis Bapti-

stæ, et sanctorum apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints; that it may avail to their honour and our salvation: and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then turning towards the faithful:

℣. **Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.**

℟. **Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.**

℣. **Amen.**

℣. Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

℟. May the Lord receive the sacrifice from thy hands for the praise and glory of His Name, for our welfare and that of all His holy Church.

℣. Amen.

Secret

Secret of the Day

Per hæc divina mysteria, ad novi, quæsumus, testamenti mediatorem Iesum accedamus: et super alta-

May we draw nigh to Jesus the Mediator of the new Testament, we beseech Thee, through these Divine

mysteries; and renew upon Thine altars, O Lord of hosts, the sprinkling of that Blood which speaketh better than that of Abel.

ria tua, Domine virtutum, aspersionem sanguinis melius loquentem, quam Abel, innovemus.

After the Secret of the day, they add under the same conclusion:

Secret of the Consecrated

Receive, O Lord, the gifts we offer Thee for these (*me*), Thy servants; that in Thy goodness Thou mayest conserve Thy gifts in (*me*) them. Through our Lord.

Suscipe, Domine, munera quæ tibi offerimus pro his famulis tuis (*me famulo tuo*): ut propitius in eis (*me*) tua dona custodias. Per Dominum nostrum Iesum Christum.

Canon

Preface

℣. World without end.

℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

℣. Per omnia sæcula sæculorum.
℟. Amen.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Sursum corda.
℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.
℟. Dignum et iustum est.

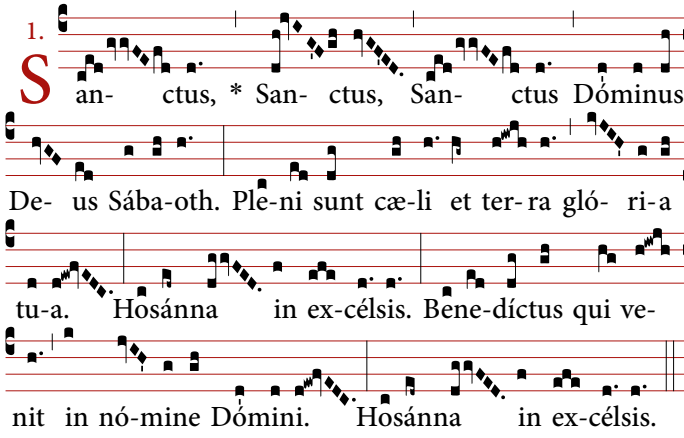
Preface of the Holy Cross

Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens æterne Deus. Qui salutem humani generis in ligno Crucis constituisti: ut, unde mors oriebatur, inde vita resurgeret: et, qui in ligno vincebat, in ligno quoque vinceretur, Per Christum Dominum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas, deprecamur, supplici confessione dicentes:

It is truly meet and just, right, and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death rose, thence also life might rise again, and that he who overcame by a tree, by a tree also might be overcome: through Christ our Lord. Through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe, the Heavens and the Hosts of Heaven with blessed Seraphim unite, exult, and celebrate. And we entreat that Thou wouldst bid our voices also to be heard with theirs, singing with lowly praise:

Sanctus

(Kyriale II)


1.
San- ctus, * San- ctus, San- ctus Dóminus
De- us Sába-oth. Ple-ni sunt cæ-li et ter-ra gló- ri-a
tu-a. Hosánna in ex-célsis. Bene-díctus qui ve-
nit in nó-mine Dómini. Hosánna in ex-célsis.

Holy, Holy, holy, Lord God of hosts. Heaven and earth are full of Thy Glory. Hosanna in the highest. Blessed is He Who cometh in the Name of the Lord. Hosanna in the highest.

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cæli et terra gloria tua. Hosanna in excelsis. ✠ Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Canon

Wherefore, O most merciful Father, we humbly pray and beseech Thee through Jesus Christ,

Te igitur, clementissime Pater, per Iesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac

petimus, uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro *N.* et Antistite nostro *N.* et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these gifts, these presents, these holy and unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, that it may please Thee to grant her peace; as also to protect, unite, and govern her throughout the world, together with Thy servant *N.*, our Pope; *N.*, our bishop; as also all orthodox believers and professors of the Catholic and Apostolic Faith.

Commemoration of the Living

Memento, Domine, famulorum famularumque tuarum *N.* et *N.* et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique red-

Be mindful, O Lord, of Thy servants and handmaids, *N.* and *N.*, and of all here present, whose faith and devotion are known to Thee: for whom we offer, or who offer up to Thee this sacrifice of praise for themselves and all their own, for the redemption of their souls, for the hope of their safety and salvation, and who now pay their

vows to Thee, the eternal living, and true God.

dunt vota sua æterno Deo, vivo et vero.

Communicantes

In communion with and honouring the memory, first of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ: as also of blessed Joseph, her Spouse, and of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; by whose merits and prayers grant that we may in all things be defended by the aid of Thy protection. Through the same Christ our Lord. Amen.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genetricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Iacobi, Ioannis, Thomæ, Iacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmæ et Damiani: et omnium sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Hanc igitur

The consecrator says:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus etiam pro his famulis tuis, quos ad Episcopatus Ordinem promovere dignatus es, quæsumus, Domine, ut placatus accipias, et propitius in eis tua dona custodias; ut, quod divino munere consecuti sunt, divinis effectibus exsequantur: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; especially for these Thy servants, whom Thou hast vouchsafed to raise to the Order of the Episcopate, that Thou mayest preserve in them Thy gifts through Thy goodness, and that they may realize by supernatural power the Order that Thou hast given them by Thy grace. Vouchsafe also to dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

At the same time the consecrated say:

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus etiam pro me

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as

also of Thy whole family; especially for me Thy servant, whom Thou hast vouchsafed to raise to the Order of the Episcopate, that Thou mayest preserve in me Thy gifts through Thy goodness, and that I may realize by supernatural power the Order that Thou hast given me by Thy grace. Vouchsafe also to dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

famulo tuo, quem ad Episcopatus ordinem promovere dignatus es, quæsumus, Domine, ut placatus accipias, et propitius in me tua dona custodias; ut, quod divino munere consecutus sum, divinis effectibus exsequar: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

Then all continue:

Which oblation do Thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become for us the Body and Blood of Thy most beloved Son, our Lord, Jesus Christ.

Quam oblationem tu, Deus, in omnibus, quæsumus, bene✠dictam, adscri✠ptam, ra✠tam, rationabilem, acceptabilem que facere digneris: ut nobis Cor✠pus, et San✠guis fiat dilectissimi Filii tui, Domini nostri Iesu Christi.

Consecration

Consecration of the Bread

Qui pridie quam paterétur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene✝dixit, fregit, deditque discípulis suis, dicens: Accipite, et manducate ex hoc omnes.

Hoc est enim corpus meum.

Who, the day before He suffered, took bread into His holy and venerable hands and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed, broke, and gave It to His disciples, saying: Take all of you and eat of this.

For this is My Body.

Consecration of the Wine

Simili modo postquam cenatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, bene✝dixit, deditque discípulis suis, dicens: Accipite, et bibite ex eo omnes.

Hic est enim calix sanguinis mei, novi et æterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccato-

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, also giving thanks to Thee, He blessed and gave It to His disciples saying: Take and drink ye all of this.

For this is the Chalice of My Blood, of the new and eternal testament: the mystery of faith: which shall be shed for you and for

MANY UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in memory of Me.

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ, Thy Son, our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent majesty of Thine own gifts bestowed upon us, a pure Victim, a holy Victim, an immaculate Victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Upon which do Thou vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech

RUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi Filii tui, Domini nostri, tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cælos gloriosæ ascensionis: offerimus præclaræ maiestati tuæ de tuis donis ac datis hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam ho-

stiam.

Supplices te rogamus, omnipotens Deus: iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ maiestatis tuæ: ut, quotquot ex hac altaris participatione sacrosanctum Filii tui Cor✝pus et San✝guinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

offered to Thee, a holy sacrifice, a spotless victim.

We most humbly beseech Thee, Almighty God, to command that these offerings be borne by the hands of Thy holy Angel to Thine altar on high in the sight of Thy divine Majesty, that as many of us as at this altar shall partake of and receive the most holy Body and Blood of Thy Son, may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Commemoration of the Dead

Memento etiam, Domine, famulorum famularumque tuarum *N.* et *N.*, qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Be mindful, O Lord, of Thy servants and handmaids *N.* and *N.* who are gone before us with the sign of faith and sleep in the sleep of peace. To these, O Lord, and to all that rest in Christ, we beseech Thee, grant a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Nobis quoque peccatoribus famulis tuis, de mul-

To us sinners also, Thy servants, hoping in the

multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints, into whose company we pray Thee to admit us, not considering our merits, but of Thine own free pardon. Through Christ our Lord.

Through Whom, O Lord, Thou dost create, hallow, quicken, and bless all these good things and give them to us. Through Him and with Him and in Him, be to Thee, God the Father almighty, in the unity of the Holy Ghost, all honour and glory.

titudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sancti✝ficas, vivi✝ficas, bene✝dicis et præstas nobis. Per ip✝sum, et cum ip✝so, et in ip✝so, est tibi Deo Patri ✝ omnipotenti, in unitate Spiritus ✝ Sancti, omnis honor et gloria.

Rites of Communion

Pater and Breaking of Bread

℣. **Per omnia sæcula sæculorum.**
℟. **Amen.**
℣. **Oremus:**
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

℣. World without end.
℟. Amen.
℣. Let us pray:
Taught by the precepts of salvation, and following the divine commandment, we make bold to say:

Pater noster, qui es in cælis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum cotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.
℟. **Sed libera nos a malo.**
℣. **Amen.**

Our Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.
℟. But deliver us from evil.
℣. Amen.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession

of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that through the help of Thy mercy we may always be free from sin and safe from all trouble. Through the same Jesus Christ, Thy Son, our Lord.

℣. World without end.

℟. Amen.

℣. May the peace of the Lord be always with you.

℟. And with thy spirit.

May this mingling and consecration of the Body and Blood of our Lord Jesus Christ avail us who receive It unto life everlasting. Amen.

beata et gloriosa semper Virgine Dei Genetrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut, ope misericordiæ tuæ adiuti, et a peccato simus semper liberi et ab omni perturbatione securi. Per eundem Dominum nostrum Iesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

℣. Per omnia sæcula sæculorum.

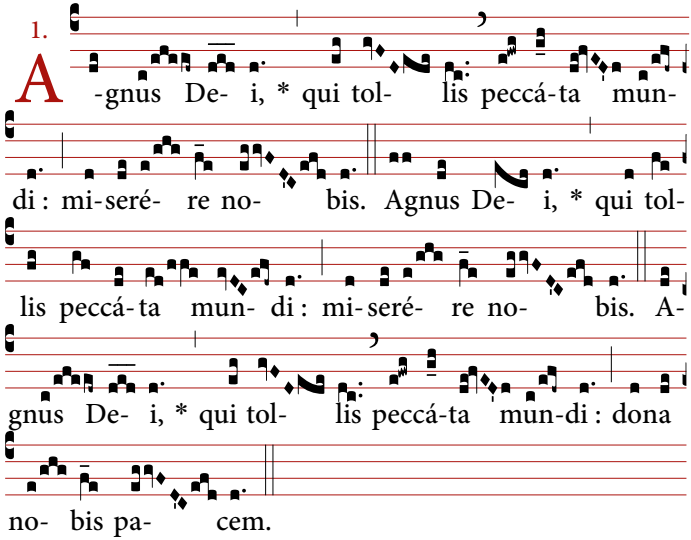
℟. Amen.

℣. Pax Domini sit semper vobiscum.

℟. Et cum spiritu tuo.

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Iesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

Agnus Dei

(Kyriale II)

1.
A -gnus De- i, * qui tol- lis peccá-ta mun-
di: mi-seré- re no- bis. Agnus De- i, * qui tol-
lis peccá-ta mun- di: mi-seré- re no- bis. A-
gnus De- i, * qui tol- lis peccá-ta mun-di: dona
no- bis pa- cem.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us peace.

O Lord Jesus Christ, Who didst say to Thy Apostles, peace I leave with you, My peace I give unto you: regard not my sins, but the faith of Thy Church, and vouchsafe to her that peace and unity which is agreeable to Thy will, Who livest and reignest, world without end. Amen.

Domine Iesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ, eamque secundum voluntatem tuam pacificare et coadunare digneris; Qui vivis et regnas, Deus, in sæcula sæculorum. Amen.

The consecrator kisses the altar. The consecrated advance to his right and do likewise, each in turn. Finally the consecrator gives them the kiss of peace successively saying:

Peace be to thee. | **Pax tecum.**

To which each consecrated replies:

And with thy spirit. | **Et cum spiritu tuo.**

The most senior then gives the kiss of peace to the two co-consecrating bishops, beginning with the most senior, and says to each one:

Peace be with thee. | **Pax tibi.**

To which they each reply:

And with thy spirit. | **Et cum spiritu tuo.**

Communion of the Bishops

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre

O Lord Jesus Christ, Son of the living God, Who according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee. Who with the same God the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and

reignest, God, world without end. Amen.

I will take the Bread of heaven, and call upon the Name of the Lord.

in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Panem cælestem accipiam, et nomen Domini invocabo.

Striking his breast, he says three times:

Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed.

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Communion of the Consecrator

May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Corpus Domini nostri Iesu Christi custodiat animam meam in vitam æternam. Amen.

What shall I render to the Lord for all He hath rendered unto me? I will take the Chalice of Salvation, and call upon the Name of the Lord. Praising, I will call upon the Lord and I shall be saved from my enemies.

May the Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Sanguis Domini nostri Iesu Christi custodiat animam meam in vitam æternam. Amen.

The consecrator who has taken half the host takes also a portion of the Precious Blood, then gives Communion to the consecrated, who stand before him and bow a little to receive first the Body of our Lord and then the Precious Blood.

Communion of the Faithful

After the bishops' communion of the Precious Blood, the ministers and the faithful recite the Confiteor.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Ioannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

℣. **Misereatur vestri omnipotens Deus, et, dimissis pec-**

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

℣. May almighty God have mercy upon you, forgive you

your sins, and bring you to life everlasting.
℟. Amen.
℣. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
℟. Amen.

catis vestris, perducat vos ad vitam æternam.
℟. Amen.
℣. Indulgentiam, absolutionem ✠ et remissionem peccatorum nostrorum tribuat vobis omnipotens et misericors Dominus.
℟. Amen.

The consecrator presents the host to the faithful:

BEHOLD the Lamb of God, behold Him Who taketh away the sins of the world.

ECCE Agnus Dei: ecce qui tollit peccata mundi.

The faithful then strike their breast three times, repeating:

Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed.

Domine, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanabitur anima mea.

Priests distribute communion to all the faithful during the thanksgiving of the bishops. They give the Eucharist saying:

May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting.

Corpus Domini nostri Iesu Christi custodiat animam tuam in vitam æternam.

Communion Antiphon

Heb 9:28

Christus semel oblatus est ad multorum exhaurienda peccata: secundo sine peccato apparebit exspectantibus se, in salutem.

Christ was offered once to exhaust the sins of many; the second time He shall appear without sin to them that expect Him, unto salvation.

Act of Thanksgiving

The consecrator performs the first ablution, saying:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Grant, O Lord, that what we have taken with our mouth we may receive with a pure mind; and that from a temporal gift it may become for us an eternal remedy.

The consecrator purifies his fingers in the chalice, saying:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in sæcula sæculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my heart; and grant that no stain of sin may remain in me, whom Thy pure and holy sacraments have refreshed; Who livest and reignest world without end. Amen.

During this ablution, the consecrated pass, with the two co-consecrating bishops, to the other side of the altar (the Gospel side): there they say the final Prayers called Postcommunion, *which the consecrator recites on the Epistle side.*

Postcommunion

Postcommunion of the Day

We who have been admitted to Thy holy Table, O Lord, have drawn waters with joy from the fountains of the Saviour: may His Blood, we beseech Thee, be for us a fountain of water springing up into everlasting life: Who with Thee liveth and reigneth.

Ad sacram, Domine, mensam admissi, hausimus aquas in gaudio de fontibus Salvatoris: Sanguis eius fiat nobis, quæsumus, fons aquæ in vitam æternam salientis.

After the Postcommunion of the day, they add under the same conclusion:

Postcommunion for the Consecrated

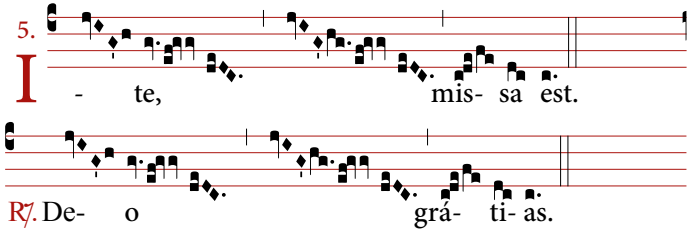
We beseech Thee, O Lord, to produce in us the full effect of the remedy of Thy mercy, and in Thy goodness to complete Thy work in us and to bestow Thy gifts upon us in such wise that we may be able to please Thee in all things. Through Christ our Lord. ℟. Amen.

Plenum, quæsumus, Domine, in nobis remedium tuæ miserationis operare: ac tales nos esse perfice propitius, et sic foveri; ut tibi in omnibus placere valeamus. Per Dominum nostrum Iesum Christum.
℟. **Amen.**

Prayer and Pontifical Blessing

℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**

℣. The Lord be with you.
℟. And with thy spirit.



℣. **Ite, missa est.**
℟. **Deo gratias.**

℣. Go, you are dismissed.
℟. Thanks be to God.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ: et præsta; ut sacrificium, quod oculis tuæ maiestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

May the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee and through Thy mercy be a propitiation for me and for all those for whom it has been offered. Through Christ our Lord. Amen.

℣. **Sit nomen Domini benedictum.**
℟. **Ex hoc nunc, et usque in sæculum.**

℣. Blessed be the Name of the Lord.
℟. Now and for ever.

He then makes the sign of the cross over himself, continuing:

℣. Our help is in the Name of the Lord.
℟. Who made heaven and earth.

℣. **Adiutorium nostrum in nomine Domini.**
℟. **Qui fecit cælum et terram.**

Then, raising and joining his hands, and bowing towards the altar, he continues:

May almighty God bless you.

Benedicat vos omnipotens Deus,

He then turns towards the people, receives the mitre, takes the crozier, and continues, blessing the assembly:

The Father, and the Son, and the Holy Ghost.
℟. Amen.

Pa✠ter, et Fi✠lius et Spiritus ✠ Sanctus.
℟. **Amen.**

THIRD PART OF THE CONSECRATION

ENTHRONEMENT AND THANKSGIVING

The ceremony concludes with its natural crowning moment. The new bishops receive the last of their insignia:

1. the pontifical *mitre*, sign of light and strength;
2. the *gloves*, symbol of purity and blessing;
3. they are then solemnly installed upon their thrones;
4. thanksgiving is then offered to God by the *singing of the Te Deum*;
5. the ceremony concludes with the *solemn blessing* of the new Bishops and their thanksgiving to the consecrator.

The consecrator sits on his faldstool, and the consecrated come in turn, beginning with the most senior, to kneel before him to receive the mitre, the gloves, and the ring which have been prepared for them.

Imposition of the Mitre

The consecrator, assisted by the two co-consecrating bishops, places the mitre [4] of the consecrated on his head, saying this prayer:

We place upon the head of this bishop, Thy champion, O Lord, this helmet of defence and salvation; that by this adornment of his countenance and this armour of his head he may appear terrible to the opponents of the truth by virtue of the twofold strength of the two Testaments, and that, with the aid of Thy grace, he may be a strong combatant, Thou Who didst already adorn with luminous rays the face of Thy servant Moses in audience with Thee, and Who didst command a tiara to be placed upon the head of Thy pontiff Aaron, through Christ our Lord.

℟. Amen.

Imponimus, Domine, capiti huius antistitis et agonistæ tui galeam munitionis et salutis: quatenus, decorata facie, et armato capite, cornibus utriusque Testamenti terribilis appareat adversariis veritatis; et te ei largiente gratiam, impugnator eorum robustus exsistat: qui Moysi famuli tui faciem ex tui sermonis consortio decoratam, lucidissimis tuæ claritatis ac veritatis cornibus insignisti, et capiti Aaron Pontificis tui tiaram imponi iussisti, per Christum Dominum nostrum.

℟. **Amen.**

4. The mitres were blessed before the ceremony. See the rite of blessing in the appendix p. 131.

Imposition of Gloves

The consecrator, assisted by the two co-consecrating bishops, places the gloves [5] on the hands of the new bishop, having first removed his ring, saying:

Circumda, Domine, manus huius ministri tui munditia novi hominis qui de cælo descendit; ut quemadmodum Iacob dilectus tuus, pelliculis hædorum opertis manibus, paternam benedictionem, oblato patri cibo potuque gratissimo, impetravit; sic et iste, oblata per manus suas hostia salutari, gratiæ tuæ benedictionem impetrare mereatur. Per Dominum nostrum Iesum Christum Filium tuum, qui in similitudinem carnis peccati tibi pro nobis obtulit semetipsum.
℟. **Amen.**

Surround, O Lord, the hands of this minister with the innocence of the new man come down from heaven, that, as Jacob, Thy beloved, obtained the blessing of his father by his hands covered with the skin of a kid, having presented him food and drink; so likewise may he, having offered the saving host by his hands, deserve to obtain the blessing of Thy grace. Through our Lord Jesus Christ Thy Son, Who, in flesh like to sin, offered Himself to Thee for our salvation.
℟. Amen.

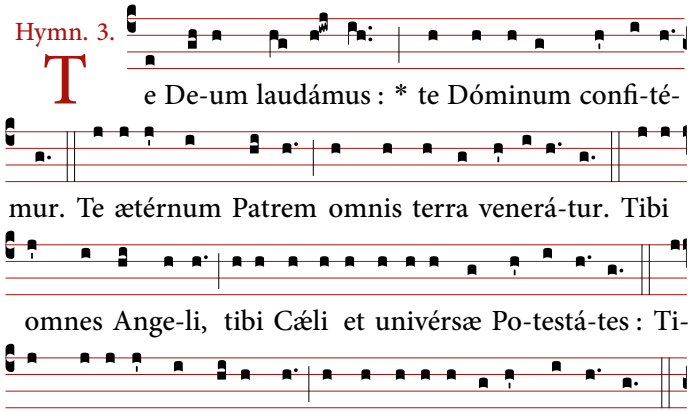
Immediately after, the consecrator places the pontifical ring on the finger of the consecrated.

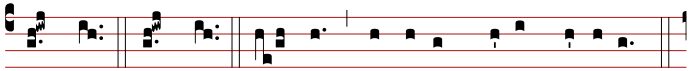
5. The gloves were blessed before the ceremony. See the rite of blessing in the appendix p. 132.

Enthronement

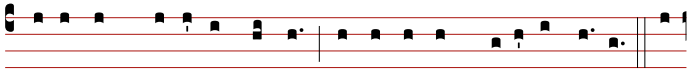
After the giving of the insignia to each new bishop, the consecrator rises and takes them, one after another, by the right hand, whilst the first co-consecrating bishop takes them by the left. He then places each one on his faldstool, and the consecrator puts the crozier in their left hand. This done, he withdraws a little towards the corner of the altar on the Gospel side, and standing without his mitre, intones the canticle Te Deum *in thanksgiving; and he remains in the same position during the singing. As soon as it has begun, the consecrated, conducted by the two co-consecrating bishops (each wearing his mitre), process through the whole church, blessing the people. On returning to the altar, they sit again on their faldstool, where they remain, the mitre on their head and the crozier in their hand, until the canticle is finished. Meanwhile, the co-consecrating bishops go and stand beside the consecrator, where they stand bare-headed like him.*

Te Deum

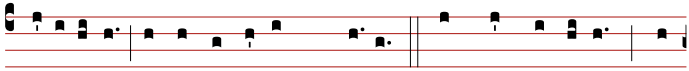

Hymn. 3.
Te De-um laudámus : * te Dóminum confi-té-
mur. Te ætérnum Patrem omnis terra venerá-tur. Tibi
omnes Ange-li, tibi Cæli et univérsæ Po-testá-tes : Ti-
bi Chérubim et Séraphim incessábi-li voce proclámant :



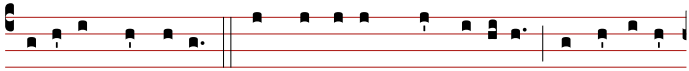
Sanctus : Sanctus : Sanctus Dóminus De-us Sába-oth.

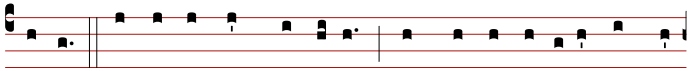
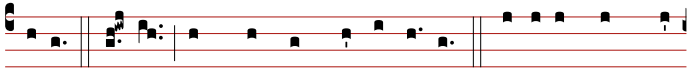
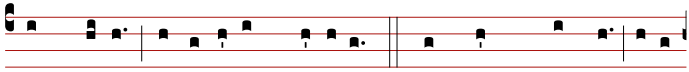
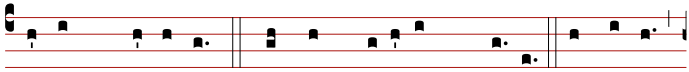
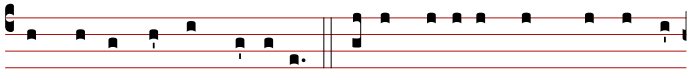


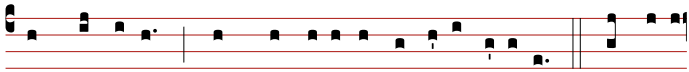
Pleni sunt cæli et terra ma-iestá-tis glóri-æ tu-æ. Te



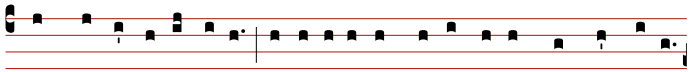
glori-ósus Aposto-lórum chorus : Te Prophe-tárum lau-



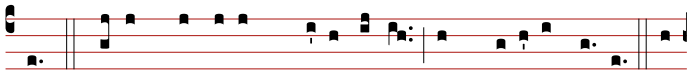
dábi-lis númerus : Te Mártyrum candidátus laudat exér-

ci-tus. Te per orbem terrárum sancta confi-tétur Eccle-

si-a : Patrem imménsæ ma-iestá-tis : Venerándum tu-

um verum et únicum Fí-li-um : Sanctum quoque Pará-

cli-tum Spí-ri-tum. Tu Rex glóri-æ, Christe. Tu Patris

sempi-térnus es Fí-li-us. Tu ad liberándum susceptú-

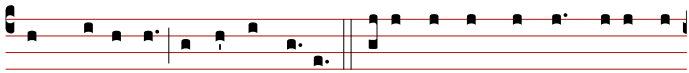


rus hóminem, non horru-ísti Vírginis úterum. Tu devi-



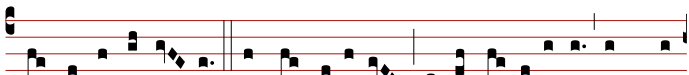
cto mortis acú-le-o, aperu-ísti credéntibus regna cæló-

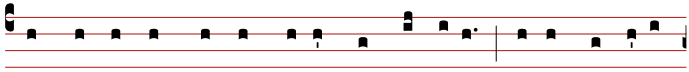


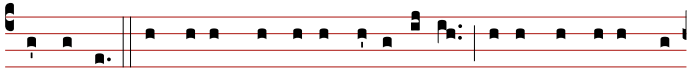
rum. Tu ad déxteram De-i sedes, in glóri-a Patris. Iu-

dex créde-ris esse ventúrus. Te ergo quæsumus, tu-is fá-

mu-lis súbveni, quos pre-ti-óso sánguine redemí-sti.

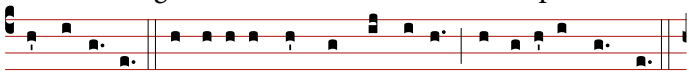
Ætérna fac cum Sanctis tu-is in glóri-a numerá- ri.

Salvum fac pópulum tu-um Dómine, et benedic hæ-

re-di-tá-ti tu- æ. Et re-ge e-os, et extólle illos usque

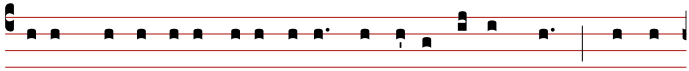
in ætér-num. Per síngulos di-es, benedí-cimus te.

Et laudámus nomen tu-um in sæculum, et in sæculum



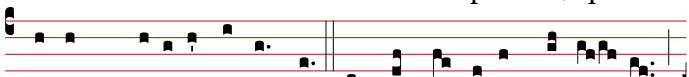
sæcu-li. Dignáre Dómine di-e isto, sine peccáto nos

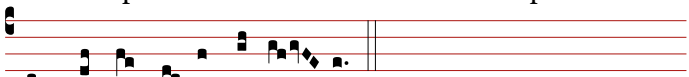


custodí-re. Mi-serére nostri Dómine, mi-serére nostri.



Fi-at mi-se-ricórdi-a tu-a Dómine super nos, quemád-



modum sperávimus in te. In te Dómine spe-rá- vi :

non confúndar in æ-tér- num.

Te Deum laudamus, * te Dominum confitemur.

Te æternum Patrem * omnis terra veneratur.

Tibi omnes Angeli, * tibi cæli et universæ Potestates,

Tibi Cherubim et Sera-

We praise Thee, O God; we acknowledge Thee to be the Lord.

Thee the Father everlasting, all the earth doth worship.

To Thee all the angels, to Thee the heavens, and all the powers.

To Thee the Cherubim

and Seraphim cry out unceasingly.

Holy, Holy, Holy, Lord God of hosts.

Full are the heavens and the earth, of the majesty of Thy glory.

Thee, the glorious choir of the Apostles,

Thee, the admirable company of the Prophets,

Thee, the white-robed army of the Martyrs doth praise,

Thee, the holy Church throughout the world doth confess,

The Father of infinite majesty.

Thine adorable, true, and only Son,

And the Holy Ghost, the Paraclete.

Thou, O Christ, art the King of glory.

Thou art the everlasting Son of the Father.

Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.

phim * incessabili voce proclamant:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.

Pleni sunt cæli et terra * maiestatis gloriæ tuæ.

Te gloriosus * Apostolorum chorus,

Te Prophetarum * laudabilis numerus,

Te Martyrum candidatus * laudat exercitus.

Te per orbem terrarum * sancta confitetur Ecclesia,

Patrem * immensæ maiestatis:

Venerandum tuum verum, * et unicum Filium;

Sanctum quoque * Paraclitum Spiritum.

Tu Rex gloriæ, * Christe.

Tu Patris * sempiternus es Filius.

Tu, ad liberandum suscepturus hominem, * non horruisti Virginis uterum.

Tu, devicto mortis aculeo, * aperuisti credentibus regna cælorum.

Tu ad dexteram Dei sedes, * in gloria Patris.

Iudex crederis * esse venturus.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou we believe art the judge to come.

All kneel while the following verse is sung.

Te ergo, quæsumus, tuis famulis subveni, * quos pretioso sanguine redemisti.

Æterna fac * cum Sanctis tuis in gloria numerari.

Salvum fac populum tuum, Domine, * et benedic hereditati tuæ.

Et rege eos, et extolle illos * usque in æternum.

Per singulos dies * benedicimus te,

Et laudamus nomen tuum in sæculum, * et in sæculum sæculi.

Dignare, Domine, die isto, * sine peccato nos custodire.

We beseech Thee, therefore, to help Thy servants whom Thou hast redeemed with Thy Precious Blood.

Make them to be numbered with Thy saints in glory everlasting.

O Lord, save Thy people, and bless Thine inheritance.

And govern them and exalt them for ever.

Day by day, we bless Thee,

And we praise Thy name for ever; yea for ever and ever.

Vouchsafe, O Lord, this day, to keep us without sin.

Have mercy on us, Lord; have mercy on us.

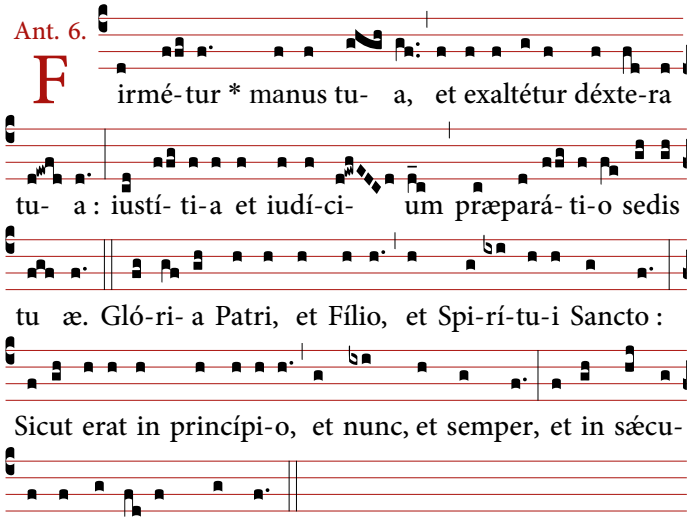
Let Thy mercy, O Lord, be upon us; as we have hoped in Thee.

In Thee, O Lord, have I hoped: let me never be confounded.

Miserere nostri, Domine, * miserere nostri.

Fiat misericordia tua, Domine, super nos, * quemadmodum speravimus in te.

In te, Domine, speravi: * non confundar in æternum.

When the Te Deum is finished, the consecrator intones the following antiphon:

Ant. 6.
Firmé-tur * manus tu- a, et exaltétur déxte-ra
tu- a : iustí- ti-a et iudí-ci- um præpará- ti-o sedis
tu æ. Gló-ri- a Patri, et Fílio, et Spi-rí-tu-i Sancto :
Sicut erat in princípi-o, et nunc, et semper, et in sæcu-
la sæcu-lórum. Amen.

May thy hand be strengthened, may thy right hand be exalted and glori-

Firmetur manus tua, * et exaltetur dextera tua: iustitia et iudicium præparatio

sedis tuæ. Gloria Patri.

fied, may justice and wisdom adorn thy throne. Glory be to the Father.

The antiphon is repeated, after which the consecrator says:

℣. **Domine, exaudi orationem meam.**
℟. **Et clamor meus ad te veniat.**
℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**

Oremus.

Deus, omnium fidelium pastor et rector, hos famulos tuos, quos Ecclesiæ tuæ præesse voluisti, propitius respice: da eis, quæsumus, verbo et exemplo, quibus præsunt, proficere; ut ad vitam, una cum grege sibi credito, perveniant sempiternam. Per Christum Dominum nostrum.
℟. **Amen.**

℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O God, Shepherd and Ruler of all the faithful, look favourably upon these servants whom Thou hast been pleased to establish as shepherds of Thy Church; grant them, we beseech Thee, to be of service by their word and example to those whom they lead, that they may attain to life eternal with the flock entrusted to them.
℟. Amen.

First Blessing

The consecrated then rise, turn towards the altar, and solemnly sing the blessing, beginning with the most senior:

℣. Blessed be the Name of the Lord.
℟. Now and for ever.

℣. Sit nomen Domini benedictum.
℟. Ex hoc nunc, et usque in sæculum.

He then makes the sign of the cross, saying:

℣. Our help is in the name of the Lord.
℟. Who made heaven and earth.

℣. Adiutorium nostrum in nomine Domini.
℟. Qui fecit cælum et terram.

Then, raising and joining his hands, he bows towards the altar, and continues:

May almighty God bless you.

Benedicat vos omnipotens Deus,

Turning towards the people, he takes the crozier, and gives the blessing, singing:

The Father, and the Son, and the Holy Ghost.
℟. Amen.

Pa✠ter, et Fi✠lius, et Spiritus ✠ Sanctus.
℟. Amen.

The other consecrated do likewise, each in turn.

Thanks

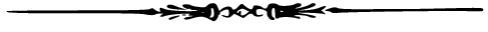
After which, the consecrator and the co-consecrating bishops receive their mitres, and all three stand on the Gospel side; the consecrated then go, with mitre and crozier, to the Epistle side, kneel, turned towards the consecrator, and sing to him in thanksgiving:

Ad multos annos.	Long life to you.

They come to kneel again towards the middle of the altar, and repeat the same words; they approach the consecrator, kneel for the third time at his feet, and say the same words again. Each time they raise their voices more, as if to show that they cannot wish him well enough, nor give him too much expression of their gratitude. The final time, the consecrator bends down a little at the moment when the consecrated rise, and gives them the kiss of peace. The co-consecrating bishops also give them the kiss of peace.

Solemn Procession

All the prelates then take their places at the foot of the altar, as they did upon their arrival, then they bow before the altar and leaving the church in procession in the same order in which they entered. The new bishops, carrying the crozier and the mitre, bless the kneeling faithful as they pass, whilst the organ makes the vaults of the temple resound with its most majestic harmonies, followed by the singing of all the faithful [6].



6. Recessional hymn in the appendix p. 135.

MASS OF THE VISITATION

FIRST PONTIFICAL MASS

The ceremony of the first Mass begins with the singing of the Veni Creator: *see p. 45.*

Prayers at the Foot of the Altar: see p. 18.

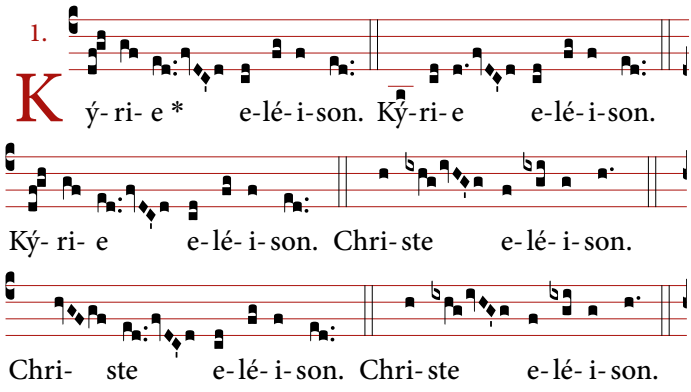
Introit

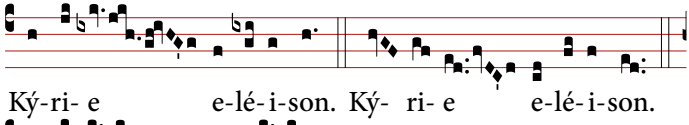
HAIL, holy Parent, that didst bring forth the King Who ruleth heaven and earth for ever and ever. *Ps 44, 2* My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

SALVE, sancta parens, enixa puerpera Regem: qui cælum terramque regit in sæcula sæculorum. *Ps 44, 2* **Eructavit cor meum verbum bonum: dico ego opera mea Regi.** ℣. **Gloria Patri. Salve.**

Kyrie

(Kyriale IX)

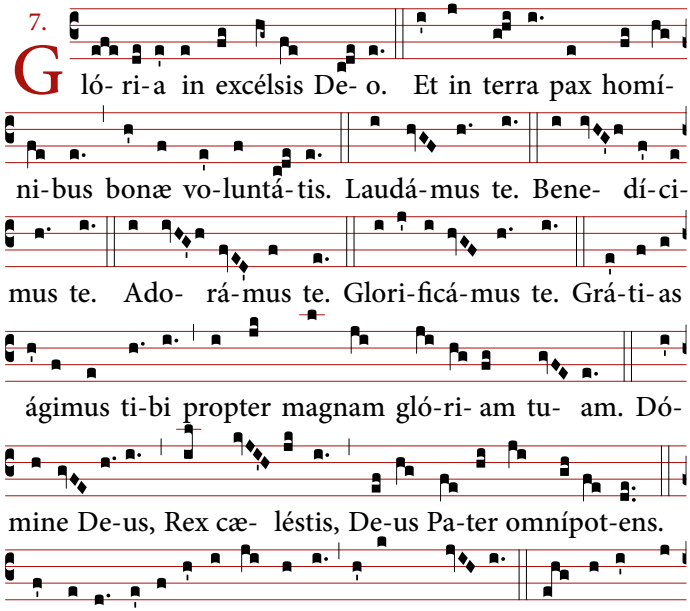
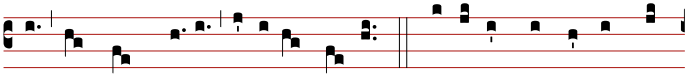


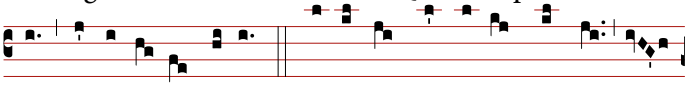


Translation of the Kyrie: see p. 23.

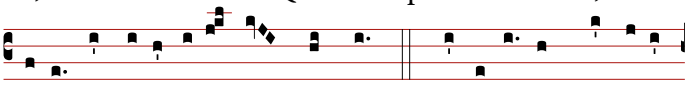
Gloria

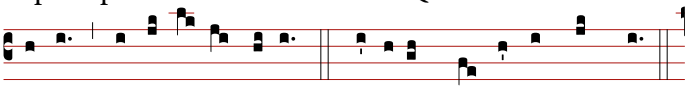
(Kyriale IX)

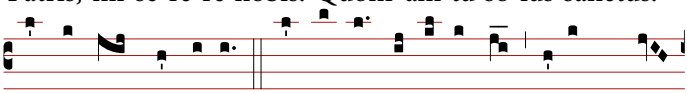
7.

Glória in excélsis De- o. Et in terra pax homí-
ni-bus bonæ vo-luntá-tis. Laudá-mus te. Bene- dí-ci-
mus te. Ado- rá-mus te. Glori-ficá-mus te. Grá-ti-as
ágimus ti-bi propter magnam gló-ri- am tu- am. Dó-
mine De-us, Rex cæ- léstis, De-us Pa-ter omnípot-ens.
Dómine Fi-li uni-gé-ni-te, Iesu Chri-ste. Dó-mine De-

us, Agnus De- i, Fí-li-us Patris. Qui tollis peccá-ta mun-

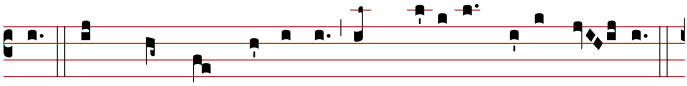


di, mi-se-ré-re nobis. Qui tol-lis peccá-ta mundi, sús-



cipe depreca-ti-ó-nem nostram. Qui sédes ad déxteram

Patris, mi-se-ré-re nobis. Quóni-am tu so-lus sanctus.



Tu so-lus Dóminus. Tu so-lus Altíssimus, Iesu Chri-

ste. Cum Sancto Spí-ri-tu, in glóri-a De-i Pa- tris.

A- men.

Translation of the Gloria: see p. 26.

Collect

Famulis tuis, quæsumus, Domine, cælestis gratiæ munus impertire: ut, quibus

Bestow upon Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace:

beatæ Virginis partus exstitit salutis exordium; Visitationis eius votiva sollemnitas, pacis tribuat incrementum. Per Dominum nostrum Iesum Christum.

that as the childbearing of the Blessed Virgin was the beginning of our salvation, so the solemn feast of her Visitation may bring us an increase of peace. Through our Lord.

Reading from the Canticle of Canticles

Cant 2:8–14

Ecce, iste venit saliens in montibus, transiliens colles; similis est dilectus meus capreæ hinnuloque cervorum. En, ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos. En, dilectus meus loquitur mihi: Surge, propera, amica mea, columba mea, formosa mea, et veni. Iam enim hiems transiit, imber abiit et recessit. Flores apparuerunt in terra nostra, tempus putationis advenit: vox turturis audita est in terra nostra: ficus protulit put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one: and come.

Behold, he cometh, leaping over the hills. My beloved is like a roe or a young hart. Behold, he standeth behind our wall, looking through the windows, looking through the lattices. Behold, my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one: and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath **grossos suos: vineæ florentes dederunt odorem suum. Surge, amica mea, speciosa mea, et veni: columba mea**

My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in mine ear; for thy voice is sweet, and thy face comely.
℟. Thanks be to God.

in foraminibus petræ, in caverna maceriæ, ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis et facies tua decora.
℟. **Deo gratias.**

Gradual

Blessed and venerable art thou, O Virgin Mary: who without blemish to thy maidenhood, wert found to be the Mother of the Saviour. ℣. O Virgin Mother of God, He Whom the whole world cannot contain, enclosed Himself in thy womb and became man.

Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris inventa es Mater Salvatoris. ℣. Virgo, Dei Genetrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Alleluia

Alleluia, alleluia. ℣. Happy art thou, O holy Virgin Mary, and of all praise most worthy: for out of thee hath risen the sun **noster. Alleluia.**

Alleluia, **alleluia.** ℣. **Felix es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol iustitiæ Christus Deus** of justice, Christ our God. Alleluia.

Gospel

Munda cor meum ac labia mea, omnipotens Deus, cum labia Isaiæ prophetæ calculo mundasti ignito; ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, O God almighty, Who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum. Amen.

The Lord be in my heart and on my lips, that I may worthily and in a becoming manner announce His holy Gospel: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**

℣. The Lord be with you.
℟. And with thy spirit.

Continuation of the Holy Gospel according to Saint Luke

Luke 1:39–47

℣. **Sequentia sancti ✠ Evangelii secundum Lucam.**

℟. **Gloria tibi, Domine.**

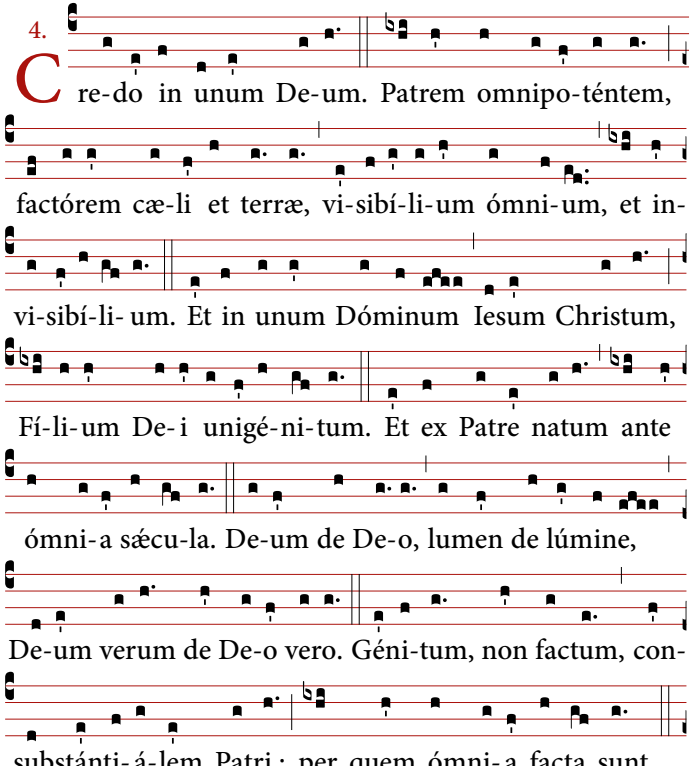
℣. Continuation of the Holy Gospel according to Saint Luke.
℟. Glory be to Thee, O Lord.

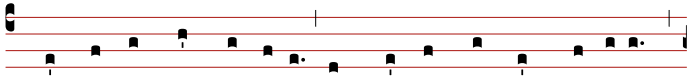
At that time Mary rising up went into the hill country with haste into a city of Juda: and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord: and

In illo tempore: Exsurgens Maria abiit in montana cum festinatione in civitatem Iuda: et intravit in domum Zachariæ et salutavit Elisabeth. Et factum est, ut audivit salutationem Mariæ Elisabeth, exsultavit infans in utero eius: et repleta est Spiritu Sancto Elisabeth, et exclamavit voce magna et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut veniat Mater Domini mei ad me? Ecce enim, ut facta est vox salutationis tuæ in auribus meis, exsultavit in gaudio infans in utero meo. Et beata, quæ credidisti, quoniam perficientur ea, quæ dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea Dominum: et exsultavit spiritus meus in Deo salutari meo.

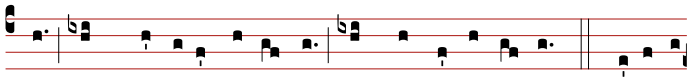
℟. **Laus tibi, Christe.**

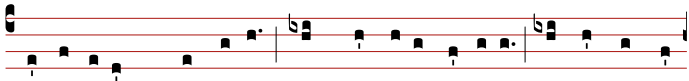
my spirit hath rejoiced in God my Saviour.
℟. Praise be to Thee, O Christ.

Credo
(Credo I)

4.
Cre-do in unum De-um. Patrem omnipo-téntem,
factórem cæ-li et terræ, vi-sibí-li-um ómni-um, et in-
vi-sibí-li-um. Et in unum Dóminum Iesum Christum,
Fí-li-um De-i unigé-ni-tum. Et ex Patre natum ante
ómni-a sæcu-la. De-um de De-o, lumen de lúmine,
De-um verum de De-o vero. Géni-tum, non factum, con-
substánti-á-lem Patri: per quem ómni-a facta sunt.

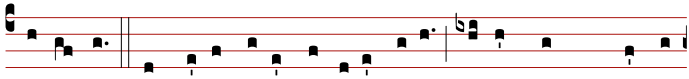


Qui propter nos hómines, et propter nostram sa-lútem,

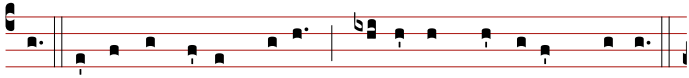
descéndit de cæ-lis. Et incarnátus est de Spí-ri-tu San-

cto ex Ma-rí-a Vírgi-ne : Et homo factus est. Cruci-fí-



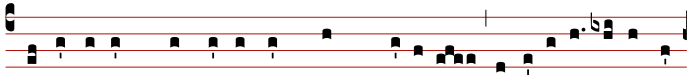
xus é-ti-am pro nobis : sub Pónti-o Pi-láto passus, et se-



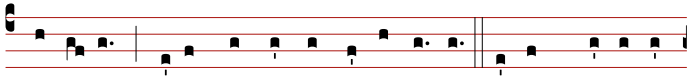
púltus est. Et resurréxit térti-a di-e, secúndum Scriptú-

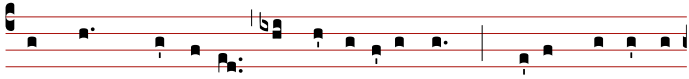


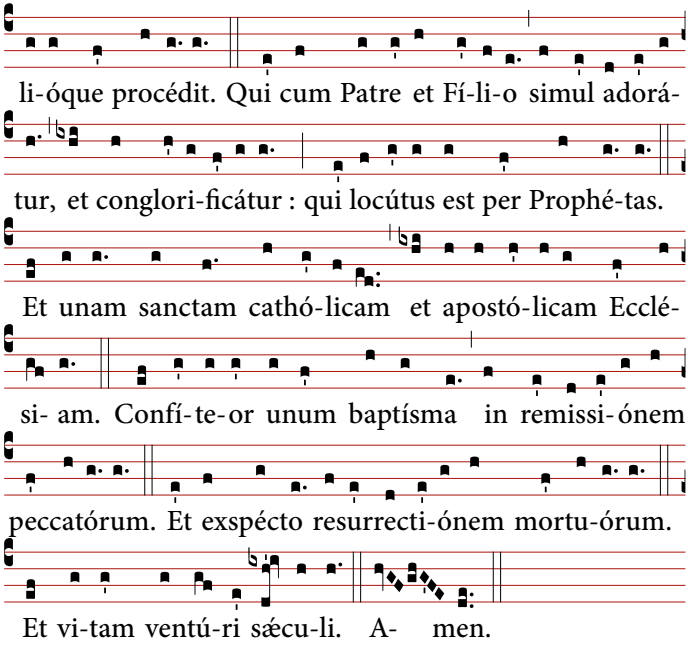
ras. Et ascéndit in cælum : sedet ad déxteram Patris.



Et í-terum ventúrus est cum glóri-a, iudicáre vivos et



mórtu-os : cuius regni non e-rit fi-nis. Et in Spí-ri-tum

Sanctum, Dóminum, et vi-vi-ficántem : qui ex Patre Fi-


li-óque procédit. Qui cum Patre et Fí-li-o simul adorá-
tur, et conglori-ficátur : qui locútus est per Prophé-tas.
Et unam sanctam cathó-licam et apostó-licam Ecclé-
si- am. Confí-te-or unum baptísma in remissi-ónem
peccatórum. Et exspécto resurrecti-ónem mortu-órum.
Et vi-tam ventú-ri sæcu-li. A- men.

Translation of the Credo: see p. 61.

Offertory

℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**
℣. **Oremus.**

℣. The Lord be with you.
℟. And with thy spirit.
℣. Let us pray.

Offertory Antiphon

Truly blessed art thou, O Virgin Mary: the Creator of all things thou didst bear; Him Who made thee thou didst bring forth, and a Virgin evermore thou dost remain.

Beata es, Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes Virgo.

From the prayer Suscipe sancte Pater to the Secret: see p. 64.

Secret

May the Incarnation of Thine only-begotten Son, O Lord, come to help us: He Whose birth from a maiden did not spoil but sealed her virginity: may He, on this festival of her Visitation, cleanse us from sin and make our offering pleasing in Thy sight, Jesus Christ our Lord, Who with Thee liveth and reigneth.

Unigeniti tui, Domine, nobis succurrat humanitas: ut, qui natus de Virgine, matris integritatem non minuit, sed sacravit; in Visitationis eius solemniis, nostris nos piaculis exuens, oblationem nostram tibi faciat acceptam Iesus Christus, Dominus noster: Qui tecum vivit et regnat.

Canon

Preface

℣. **Per omnia sæcula sæculorum.**
℟. **Amen.**
℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**
℣. **Sursum corda.**
℟. **Habemus ad Dominum.**

℣. **Gratias agamus Domino Deo nostro.**
℟. **Dignum et iustum est.**

℣. World without end.

℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

Preface of the Blessed Virgin Mary

Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens æterne Deus. Et te in Visitatione beatæ Mariæ semper Virginis collaudare, benedicere et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit: et, virginitatis gloria permanente, lumen æternum mundo effudit, Iesum Christum Domi-

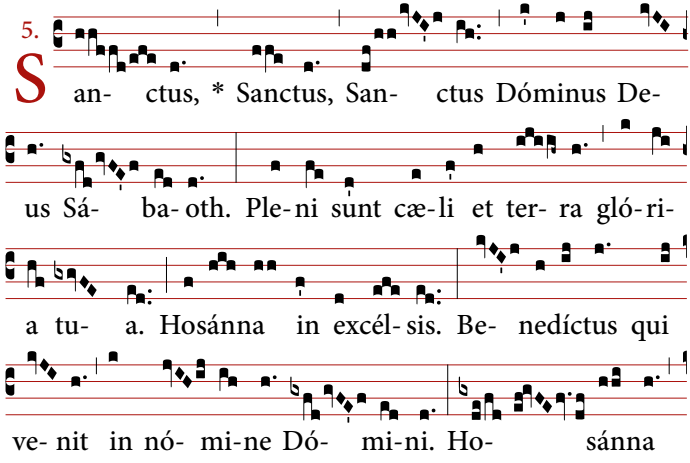
It is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: and that we should praise and bless and proclaim Thee in the Visitation of blessed Mary ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding,

gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe: the Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voice also to be heard with theirs, singing with lowly praise:

num nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas, deprecamur, supplici confessione dicentes:

Sanctus

(Kyriale IX)


5.
Sanctus, * Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna

Translation of the Sanctus: see p. 72.
From the Canon to the Agnus Dei, except for the Hanc igitur: see p. 72.

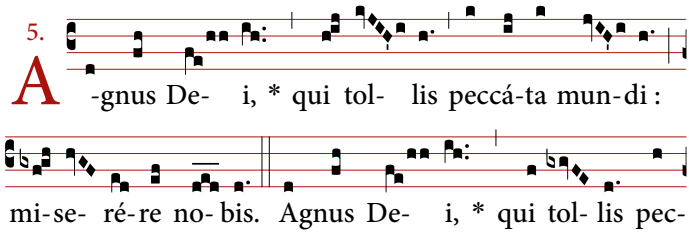
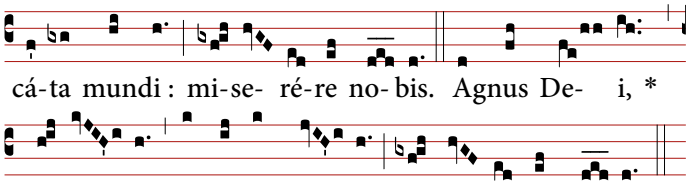
Hanc igitur

Hanc igitur, oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation and to be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

Agnus Dei

(Kyriale IX)



Translation of Agnus Dei: see p. 83.

O Lord Jesus Christ, Who didst say to Thy Apostles, peace I leave with you, My peace I give unto you: regard not my sins, but the faith of Thy Church, and vouchsafe to her that peace and unity which is agreeable to Thy will, Who livest and reignest, world without end. Amen.

Domine Iesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ, eamque secundum voluntatem tuam pacificare et coadunare digneris; Qui vivis et regnas, Deus, in sæcula sæculorum. Amen.

The celebrant and the assistant priest kiss the altar, then transmit the kiss of peace to the other members of the clergy, saying:

Peace be with you. | **Pax tecum.**

To which each replies:

And with thy spirit. | **Et cum spiritu tuo.**

Communion of the Celebrant

O Lord Jesus Christ, Son of the living God, Who according to the will of the

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante

Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Panem cælestem acci-

Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee. Who with the same God the Father and the Holy Ghost, livest and reignest, God, world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness may it be to me a safeguard and remedy both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.

I will take the bread of

heaven, and I will call upon the name of the Lord.

piam, et nomen Domini invocabo.

Striking his breast, he says three times:

Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed.

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Communion of the Celebrant:

May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Corpus Domini nostri Iesu Christi custodiat animam meam in vitam æternam. Amen.

What shall I render to the Lord for all He hath rendered unto me? I will take the Chalice of Salvation, and call upon the Name of the Lord. Praising, I will call upon the Lord and I shall be saved from my enemies.

May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

Sanguis Domini nostri Iesu Christi custodiat animam meam in vitam æternam. Amen.

For the Confiteor to the Communion Antiphon: see p. 87.

Communion Antiphon

Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

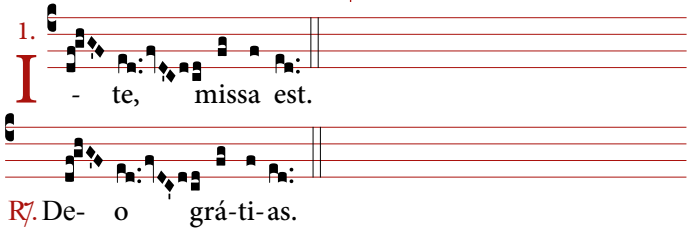
Postcommunion

Sumpsimus, Domine, celebritatis annuæ votiva sacramenta: præsta, quæsumus; ut et temporalis vitæ nobis remedia præbeant et æternæ. Per Dominum nostrum Iesum Christum.

We have received, O Lord, the Sacraments offered on this yearly feast: grant, we beseech Thee, that they may bestow on us remedies both for this present life and for life eternal. Through Christ our Lord.

Prayer and Pontifical Blessing

℣. **Dominus vobiscum.**
℟. **Et cum spiritu tuo.**

℣. The Lord be with you.
℟. And with thy spirit.

℣. **Ite, missa est.**
℟. **Deo gratias.**

℣. Go, you are dismissed.
℟. Thanks be to God.

Placeat tibi, sancta Trinitas, obsequium servitutis

May the performance of my homage be pleasing to

Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee and through Thy mercy be a propitiation for me and for all those for whom it has been offered. Through Christ our Lord. Amen.

meæ: et præsta; ut sacrificium, quod oculis tuæ maiestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

℣. Blessed be the Name of the Lord.
℟. Now and for ever.

℣. Sit nomen Domini benedictum.
℟. Ex hoc nunc, et usque in sæculum.

The bishop makes the sign of the cross over himself, continuing:

℣. Our help is in the Name of the Lord.
℟. Who made heaven and earth.

℣. Adiutorium nostrum in nomine Domini.
℟. Qui fecit cælum et terram.

Then, raising and joining his hands, and bowing towards the altar, he continues:

May almighty God bless you.

Benedicat vos omnipotens Deus,

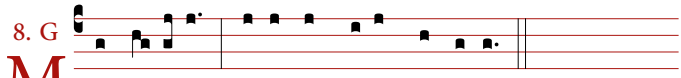
He then turns towards the people, receives the mitre, takes the crozier, and continues, blessing the assembly:

The Father, and the Son, and the Holy Ghost.
℟. Amen.

Pa✠ter, et Fi✠lius et Spiritus ✠ Sanctus.
℟. Amen.

The first Mass concludes with the singing of the Magnificat *in thanksgiving.*

Magnificat



Magnificat * anima mea Dominum.
Et exultavit spiritus meus * in Deo salutari suo.
Quia respexit humilitatem ancillæ suæ, * ecce ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est, * et sanctum nomen eius.
Et misericordia ejus a progenie in progenies * timentibus eum.
Fecit potentiam in brachio suo, * dispersit superbos mente cordis sui.

Deposuit potentes de sede, * et exaltavit humiles.

Esurientes implevit bonis, * My soul doth magnify the Lord:
And my spirit hath rejoiced in God my Saviour,
Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.
Because He that is mighty hath done great things to me, and holy is His Name,
And His mercy is from generation unto generations to them that fear Him.
He hath showed might in His arm; He hath scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat, and hath exalted the humble.
He hath filled the hungry

with good things, and the rich He hath sent empty away.

He hath received Israel, His servant, being mindful of His mercy.

As He spoke to our fathers, to Abraham and to His seed for ever.

Glory be to the Father.

et divites dimisit inanes.

Suscepit Israel puerum suum, * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, * Abraham, et semini ejus in sæcula.

Gloria Patri.

APPENDICES

BLESSING OF EPISCOPAL INSIGNIA

The insignia of the new bishops were blessed by the consecrator before the consecration ceremony.

Here follows the rite of blessing of each insignium.

Blessing of the Croziers

The consecrator blesses the croziers, saying:

Let us pray.

O God, support of human weakness, bless these pastoral staffs, and grant through Thy mercy that what they signify outwardly may be accomplished inwardly in the lives of Thy servants. Through Christ our Lord.

℟. Amen.

Oremus.

Sustentator imbecillitatis humanæ, Deus, bene✠dic baculos istos; et, quod in eis exterius designatur, interius in moribus horum famulorum tuorum, tuæ propitiationis clementia operetur. Per Christum Dominum nostrum.

℟. **Amen.**

He then sprinkles the croziers with holy water.

Blessing of the Rings

The consecrator blesses the rings, saying:

Oremus.

Creator et conservator humani generis, dator gratiæ spiritualis, largitor æternæ salutis, tu, Domine, emitte bene✝dictionem tuam super hos annulos; ut, quicumque hoc sacrosanctæ fidei signo insignitus incesserit, in virtute cælestis defensionis ad æternam vitam sibi proficiat. Per Christum Dominum nostrum.

℟. **Amen.**

Let us pray.

O Lord, Creator and guardian of the human race, giver of heavenly grace, dispenser of eternal salvation, let Thy blessing descend upon these rings, that he who shall wear this sacred sign of faith, defended by an entirely heavenly power, may be led to eternal life. Through Christ our Lord.

℟. Amen.

He then sprinkles the rings with holy water.

Blessing of the Mitre

The consecrator blesses the mitres, saying:

Oremus.

Domine Deus, Pater omnipotens, cuius præclara bonitas est, et virtus immensa, a qua omne datum optimum et omne donum perfectum, totiusque decoris ornamentum; bene✝dicere

Let us pray.

O Lord God, almighty Father, Whose goodness is so well-known and Whose power is without limit, source of all good, of every perfect gift, and of all beauty, vouchsafe to bless

and sanctify these mitres which are to be placed on the heads of these bishops Thy servants, through Christ our Lord.
℟. Amen.

et sancti✠ficare dignare has mitras, horum famulorum tuorum antistitum capitibus imponendas, per Christum Dominum nostrum.
℟. Amen.

He then sprinkles the mitres with holy water.

Blessing of the Gloves

The consecrator blesses the gloves, saying:

Let us pray.

Almighty Creator, Who after forming man in Thy likeness, didst give him hands capable of discernment, so that the spirit might use them as an instrument for doing good, commanding him to keep them pure and innocent, that they might be the worthy image of the soul and consecrate Thy holy mysteries; vouchsafe to bless and sanctify these gloves, so that every time one of the bishops Thy ministers shall humbly cover his hands with them, Thy mercy may spread purity in his heart and his actions,

Oremus.

Omnipotens creator, qui homini ad imaginem tuam condito manus discretionis insignitas, tamquam organum intellegentiæ, ad recte operandum dedisti: quas servari mundas præcepisti, ut in eis anima digne portaretur, et tua in eis digne consecrarentur mysteria; bene✠dicere et sancti✠ficare dignare manuum hæc tegumenta; ut quicumque ministrorum tuorum sacrorum pontificum his velare manus suas cum humilitate voluerit; tam cordis quam operis ei

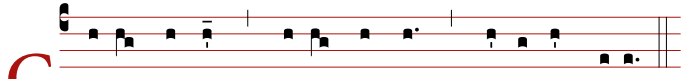
munditiam tua misericordia subministret, per Christum Dominum nostrum.
℟. **Amen.**

through Christ our Lord.
℟. Amen.

He then sprinkles the gloves with holy water.

RECESSIONAL HYMN

CHRISTUS VINCIT

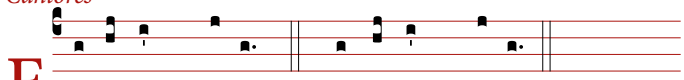
Cantores

Christus vincit, Christus regnat, Christus ímperat.

Chorus

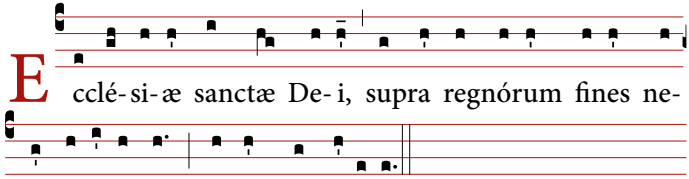
Christus vincit, *etc.*

PRO ECCLESIA

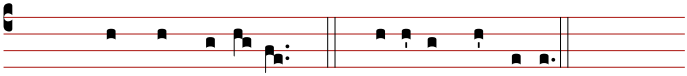
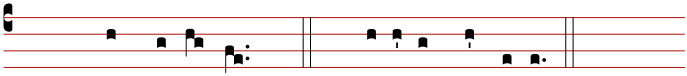
Cantores



Ex-áudi, Christe. *Chor.* Exáudi, Christe.

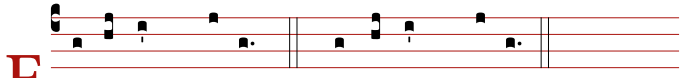
Cantores

Eccclé-si-æ sanctæ De-i, supra regnórum fines ne-

cténti ánimas : sa-lus perpétu-a !

Cant. Redémptor mundi. *Chor.* Tu illam ádiuva.

Cant. Sancta Ma-rí- a. *Chor.* Tu illam ádiuva.

Cant. Sancte Io-seph. *Chor.* Tu illam ádiuva.

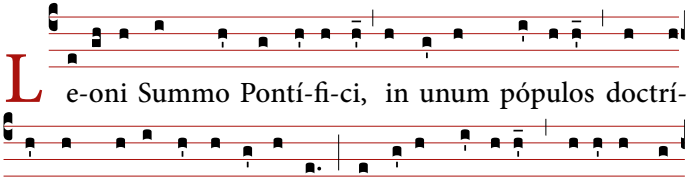
Pro Summo Pontifice

Cantores



E x-áudi, Christe. *Chor.* Exáudi, Christe.

Cantores

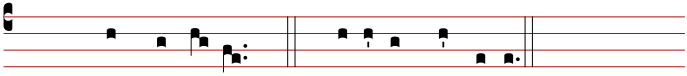


L e-oni Summo Pontí-fi-ci, in unum pópulos doctrí-

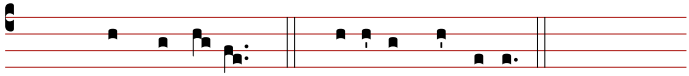
na congregánti ca-ri-tá-te : Pastóri grá-ti-a, gregi obse-

quénti-a.

Cant. Salvá-tor mundi. *Chor.* Tu illum ádiuva.



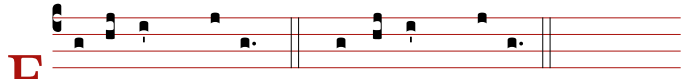
Cant. Sancte Petre. *Chor.* Tu illum ádiuva.



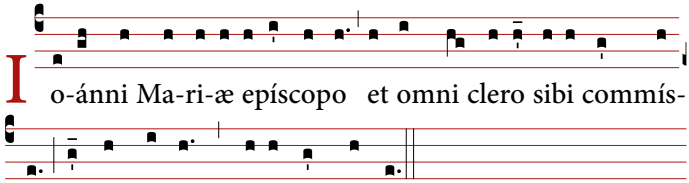
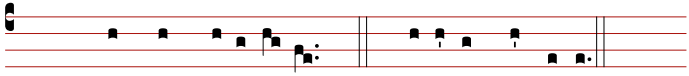
Cant. Sancte Le-o. *Chor.* Tu illum ádiuva.

Pro Episcopo et clero

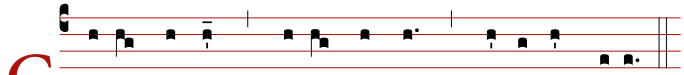
Cantores



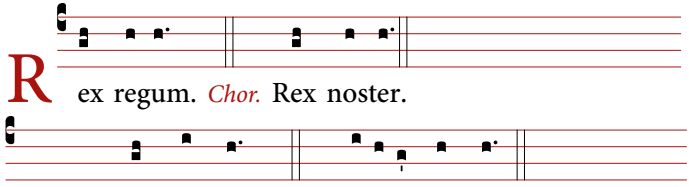
Ex-áudi, Christe. *Chor.* Exáudi, Christe.

Cantores

Io-ánni Ma-ri-æ epíscopo et omni clero sibi commís-so pax et virtus, plúrima merces.

Cant. Sancte The-ódu-le. *Chor.* Tu illum ádiuva.

Cant. Sancte Io-ánnes. *Chor.* Tu illum ádiuva.

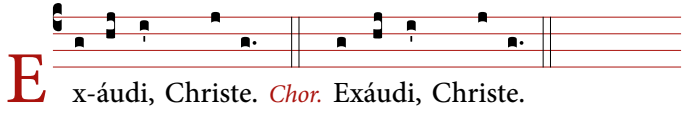
Omnes

Christus vincit, Christus regnat, Christus ímperat.

Cantores

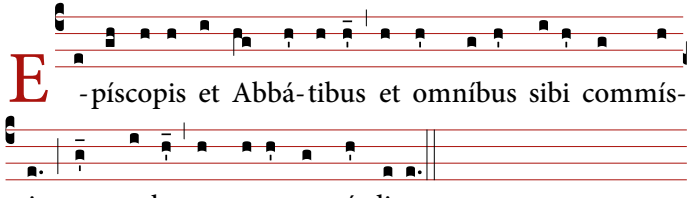


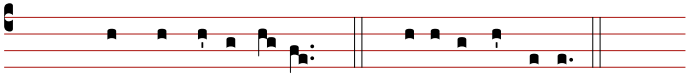
Pro religiosis

Cantores



Cantores


E-píscopis et Abbá-tibus et omníbus sibi commís-
sis pax, sa-lus et vera concórdi-a.
Cant. Sancte Martí-ne. Chor. Tu illos ádiuva.
Cant. Sancte Augustí-ne. Chor. Tu illos ádiuva.

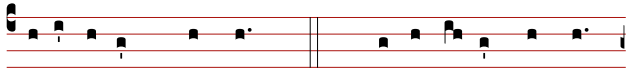


Cant. Sancte Bene-dícte. *Chor.* Tu illos ádiuva.

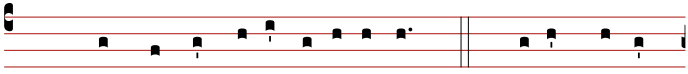
Omnes

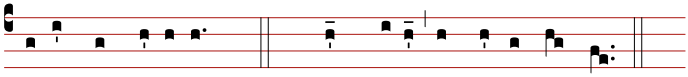
Christus vincit, Christus regnat, Christus ímperat.

Cantores

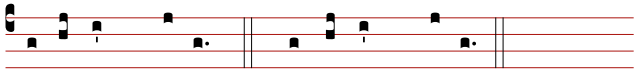


Auxí- li- um nostrum. *Chor.* Forti- túdo nostra.

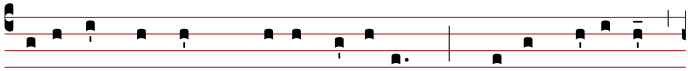


Cant. Arma nostra invictíssima. *Chor.* Murus noster

inexpugnábi-lis. *Omnes* Lux, vi-a et vi-ta nostra.

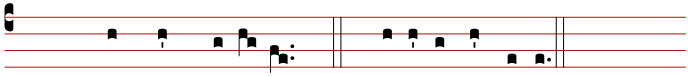
Pro christianis principibus

Cantores

Ex-áudi, Christe. *Chor.* Exáudi, Christe.

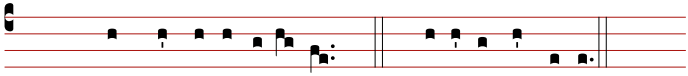
Cantores

Cunctis christi- ánis princípibus et ómni

exercí- tu- i Christi- anórum : honor illæsus,

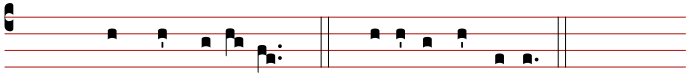
vi-ta et victóri-a.



Cant. Sancte Maurí- ti. *Chor.* Tu illos ádiuva.

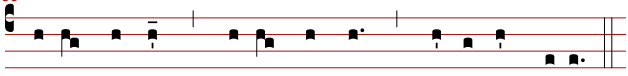


Cant. Sancte Sebasti-á-ne. *Chor.* Tu illos ádiuva.

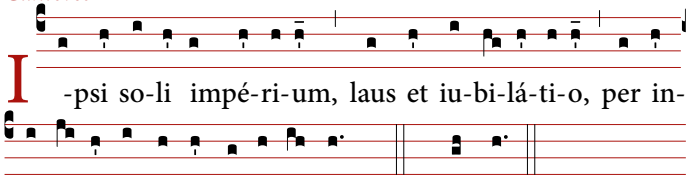


Cant. Sancte Ge-órgi. *Chor.* Tu illos ádiuva.

Omnes

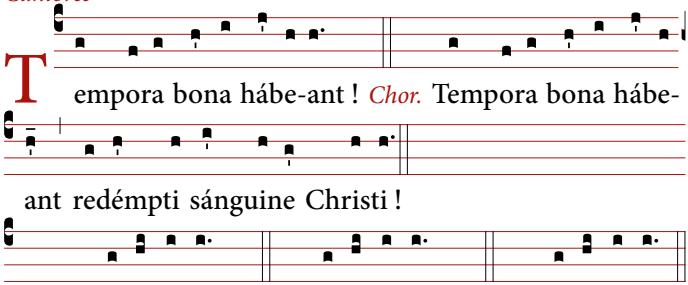


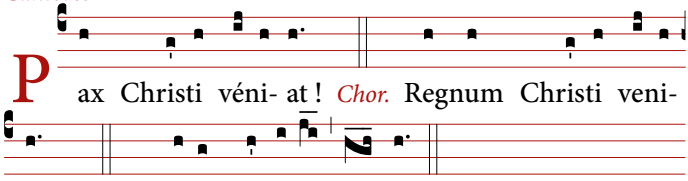
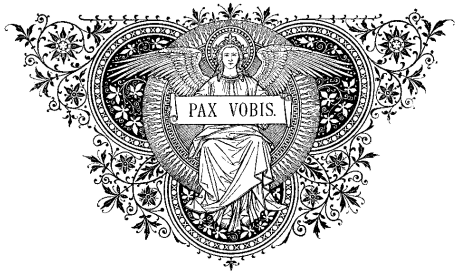
Christus vincit, Christus regnat, Christus ímperat.

Cantores

Ipsi so-li impé-ri-um, laus et iu-bi-lá-ti-o, per in-

fi-ní-ta sæcu-la sæcu-ló-rum, *Chor.* Amen.

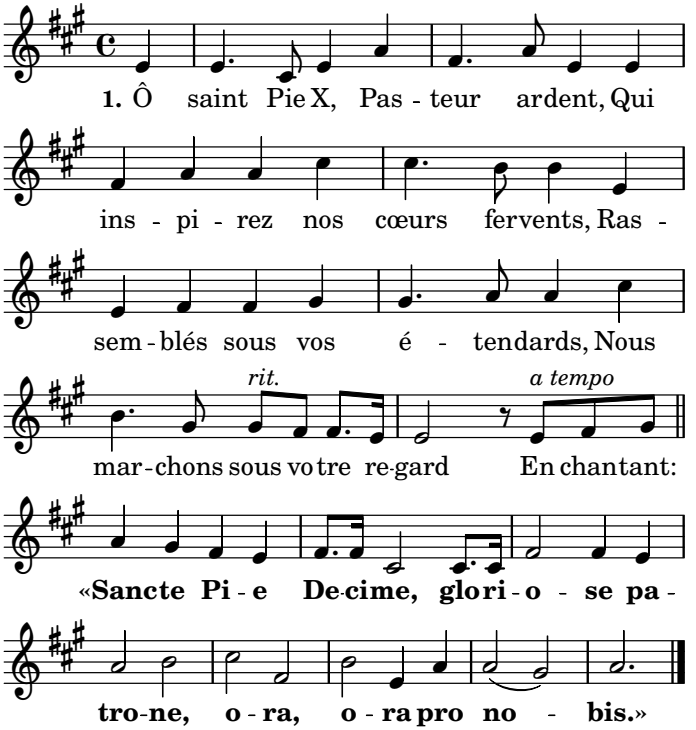
Finis

Cantores

Cant. Fe-lí-ci-ter ! *Chor.* Fe-lí-ci-ter ! *Omnes* Fe-lí-ci-ter !

Cantores



RECESSIONAL HYMN

MARCH OF SAINT PIUS X

Text: H. le Roux et Rev. Fr. le Roux *Music: Rev. Fr. M.-A. Moulin*

1. Ô saint Pie X, Pas - teur ar dent, Qui
ins - pi - rez nos cœurs fervents, Ras -
sem - blés sous vos é - tendards, Nous
rit.
a tempo
mar - chons sous vo tre re gard En chantant:
«Sancte Pi - e De cime, glo ri - o - se pa -
tro - ne, o - ra, o - ra pro no - bis.»

1. Ô saint Pie X, Pasteur ardent,
Qui inspirez nos cœurs fervents,
Rassemblés sous vos étendards,
Nous marchons sous votre regard

Refrain
En chantant :
"Sancte Pie Decime,
gloriose patrone,
ora, ora pro nobis."

2. Vous restaurez la liturgie
Et lui rendez son harmonie :
Nos voix s'élèvent, solennelles,
À l'unisson vers l'Éternel

Refrain

3. Pontife saint et visionnaire,
Vous réformez les séminaires :
Votre fils, notre fondateur,
Suivra vos pas avec ferveur

Refrain

4. Rempart sacré de la vraie Foi,
L'erreur pâlit à votre voix :
Par la clarté de votre chaire,
Nos âmes vivent de lumière

O Saint Pius X, ardent shepherd, Who dost inspire our fervent hearts, Gathered beneath thy banners, We march beneath thy watchful gaze,

Singing:
"Saint Pius X, glorious patron, pray, pray for us."

Thou dost restore the liturgy And give it back its harmony: Our solemn voices rise up, In unison unto the Eternal.

Holy and prophetic pontiff, Thou dost reform the seminaries: Thy son, our founder Shall follow fervently in thy footsteps.

Sacred rampart of the true Faith, Error pales at thy voice: By the brightness of thy chair, Our souls live by light.

Refrain

Sovereign chief, facing the faithless, The Church, intrepid, with thee, Imitating thy poverty, Triumphs over iniquity.

5. Chef souverain, face aux perfides,
Avec vous l'Église, intrépide,
Imitant votre pauvreté,
Triomphe de l'iniquité

Refrain

Thou dost offer the Host to children: The Lamb purifies us through thee, The bread of the strong strengthens the soul, Our faith is inflamed once more.

6. Aux enfants vous offrez l'Hostie :
L'Agneau par vous nous purifie,
Le pain des forts affermit l'âme,
Notre foi retrouve sa flamme

Refrain

To restore all things in Christ, To hope for all from His love, We entrust this humble prayer, To our God and to our Mother.

7. En Jésus-Christ tout restaurer,
De son Amour tout espérer :
Nous confions cette humble prière,
À notre Dieu, à notre Mère

Refrain

Preserve thy Society, Guide it towards Eternity: Be our providential guide, And we shall meet thee in Heaven.

8. Gardez votre Fraternité,
Guidez-la vers l'Éternité :
Soyez pour nous providentiel,
Et nous vous rejoindrons au Ciel
Refrain

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